LIBRARY OF CONGRESS.
Chap. BR125
Shelf .C48
Copyright No.
UNITED STATES OF AMERICA.

CHRIST AND THE PEOPLE.

BY

A. B. CHILD, M. D.,

AUTHOR OF "WHATEVER IS, IS RIGHT," "A B C OF LIFE," ETC.

"If evil seem the most, yet good most is,
As water may be deep and pure below
Although the face be filmy for a time."

Library of Congress
1867
City of Washington.

BOSTON:
WILLIAM WHITE & CO., 158 WASHINGTON STREET.
1866.

BR125
C48

Entered, according to Act of Congress, in the year 1866, by
A. B. CHILD, M. D.,
In the Clerk's Office of the District Court of the District of Massachusetts.

Printed by
J. E. FARWELL AND COMPANY,
37 Congress Street, Boston.

CONTENTS.

		Page.
Introduction		5
I.	Changes	19
II.	Sacrifices	39
III.	Justice and Charity	61
IV.	The Laws of Man	95
V.	Experiences	127
VI.	The Necessity of Sin and its Uses	149
VII.	A Lecture	185

INTRODUCTION.

By W. L. T.

He who has studied the various phenomena of nature, read the history of the past carefully, and thought on both deeply needs not to be told that progressive change is the law of the universe. He sees it and feels it. It is the jewel of the hope of humanity. Thank God there is no such thing either in the physical or spiritual world as retrogression.

To the superficial observer, indeed, such might seem to be the case; but it is not so, and cannot be. The infinite perfection of Deity forbids it. It is true that Nature reveals in her mighty and mysterious workings something that looks like retrogression in the physical world. There have been times in the history of our planet, when awful convulsions have shaken it to its very centre, and tremendous tornadoes have swept with fearful violence around it, blasting its fair beauty, and leaving in its track a wilder-

ness of confusion and death. But then observation makes clear that even these were steps in the grand march of progress to its final glory. New magnificence and beauty, vastly superior in their character to the old, have succeeded. Old continents have entirely disappeared, but new ones have raised their green heads to the sky. Ancient cities, towns, and villages, with all their time-honored civilizations, have perished, and their very sites become unknown; but mightier and more beautiful occupy their places. Whole races of men have passed away from our planet, but nobler and fairer have come upon the theatre of life and action, higher in the scale of intellectual and moral being.

> "'Twas but the ruin of the bad,
> The wasting of the wrong and ill;
> Whatever of good the old time had
> Is living still."

How clearly and beautifully does geology demonstrate the law of universal progression! The mineral kingdom first makes its appearance. Then the vegetable kingdom follows, and finally the animal kingdom crowns them all, each in its order higher than the other. The same law is specially observable in the history of the origin of life, as found written on the rocks. First appears the starlike radiata, clinging for protec-

tion to the naked rocks; then the mollusca, whose dwelling is amongst the pebbles at the bottom of the ocean; then the crawling articulata; then the vertebrata, living at will, either in the sea or on the land; then the huge mammalia, whose home is in the forest; then, lastly, man, the crown and glory of nature's works.

> Nations may fall to rise no more,
> Yet sounding on old ocean's shore,
> Amidst the the vast infinitude,
> Is God's eternal interlude,
> On, on, forever.

The moral and intellectual worlds keep pace with the progress of the physical. I am aware that we are apt to think that the age in which we live has progressed much more rapidly than its predecessors. The reason of this seems to be that that which we see, feel, and experience affects us more sensibly than that of which we have only heard or read, in past ages. But, making due allowance for this feeling, it must, nevertheless, be confessed that the nineteenth century stands out pre-eminent above its fellows, for its rapid advancement in all that is calculated to elevate humanity in the scale of thinking being.

The arts and sciences are working wonders. Telegraphic wires connect the most distant con-

tinents on the globe. Steam-ships have made a highway of the ocean. Railways thread our land in all directions, and will ultimately be the means of uniting mankind in one vast brotherhood. The schoolmaster is abroad everywhere. Old edifices of science and morals, — falsely so-called, — which ignorance and superstition had raised in the past, are being shaken to their very foundations in the present. Astronomy is doing a good moral work. It is banishing, to a great extent, the ancient theological idea of a local heaven, and restoring the omnipresence of God to the universe. Teaching men to look for Deity everywhere, — in the mighty planets in the tiny flower, and also in the heart and soul of humanity itself. That man's spiritual vision has not become perfect who sees not God in everything; for

> "All are but parts of one stupendous whole,
> Whose body nature is and God the soul."

Geology is annihilating the idea of the theological hell, the Mosaic fiction of the creation, that all mankind sprung from one pair, that their fall introduced death into the world as a punishment for sin. With the destruction of these ideas, falls the whole edifice of divine contrivances to save mankind from hell, and restore it

to purity and love. The wages of sin is not death. It is not penal but natural to die. It is as natural to die as to be born. It is as natural for man to fall and die as fruit from the tree. Palæontology and Biology are enlightening the people on the true history of the origin of the human race. That he is the legitimate offspring of the lower animals is almost a settled point. Men may kick against the idea, but at last they must assent to its truth. It is the only rational and philosophical view of the subject.

The science of criticism is opening men's minds to the fact that inspiration is not confined between the covers of that book called the Bible, and to the ages of the past, but that God speaks to his children, and through his children, as much to-day as he ever did. All truth is inspired because all truth comes from God. It matters not through whom it comes.

The new school of religious philosophy is also doing a noble and holy work, not only as the destroyer of the false, but the builder-up of the true. It is fast taking away the fear of death, the fear of hell, that great theological whip that has made so many poor, fearful souls wince and tremble. It has established beyond a doubt that the soul survives the dissolution of the body. It has converted thousands from atheism and materialism to a belief in God and

a future life. It demonstrates that the life here and hereafter is both natural and progressive; that the spirit-world is the real, the physical, the phenomenal; that God is our Father, and loves us all; that all will ultimately reach perfection and happiness. In one word, it is opening up a new field of the science of spiritual and future existence, that thousands of ages will be unable to exhaust. Thus the world is marching on its way to perfection. The volume to which these pages are an introduction is an evidence of the progress of thought. I do not endorse every sentiment of the author; but on the whole, I can subscribe to them. It is a step in the right direction. Let us bid it God-speed. It has a work to do, and doubtless will accomplish it. In many particulars it is a new book; in all respects it is a bold book, and will certainly meet with great abuse, and harsh and ignorant criticism. The more, the better. I would give but little for the influence of any book that was not well abused. Those who expect to find nice reading in its pages will close it with disappointment, for neither the words nor the sentences are very choice; but then they are plain, and, as a whole, easy to be understood. It is a book for the reformer and thinker more than for the reader, and in this particular resembles some of the productions of Ralph W. Emerson.

The reader must bear with the style for the matter it contains. It is no imitation. It is A. B. Child from beginning to end.

The first chapter treats on "Coming Changes," and is the testimony of a close observer of men and things, as they exist in the present time. One who can see in the phases of the present the changes that must take place in the future, but who feels happy amidst all that is calculated to make fossil conservatism tremble, because he firmly believes that "*whatever is is right*;" therefore all things must work together for good, and for the final happiness and advancement of the human family; that whilst a perfectly wise and omnipotent God rules the affairs of the universe, he has nothing to fear, though the earth should be moved, and the mountains cast into the depths of the sea. All will ultimately be well.

This childlike trust in God and goodness is one of the most beautiful features of the book. It is the same thing that charms the reader of "Whatever is is right."

The chapter on "Sacrifices," breathes the spirit of the gospel of love and humanity. Happy times when its teachings shall have become the universal practice of mankind! He who would possess the spirit that dwelt in Christ must adopt the law of sacrifice as a rule of life. The

life of the great Master, from his cradle to his cross, was one of sacrifice. Indeed, there can be no true nobility, no true greatness of soul, without sacrifice. It is this that has embalmed in our memories the names of such men as Howard, the prison philanthropist, and Parker, the greatest of modern theologists, as well as one of the best men that New England ever produced. Charity is not sacrifice, though often confounded with it. The one is giving what you can afford, the other what you cannot spare with comfort. The man who is willing to make true sacrifices for his brother is very near akin to the divine nature of God.

The chapter on "Justice and Charity" is full of good thoughts. These terms, however, are not used by the author in their common acceptation. The justice of the world and the justice of Christ are two very different things. As he uses it, it is almost synonymous with forgiveness. Charity is not almsgiving, but the effect of charity. Charity, in its fullest meaning, is the same as love. But justice, as commonly understood and practised, is nothing more nor less than revenge. Of course, men do not see it to be such, else their better natures would revolt at it; but it is nevertheless true. Love is the heart of the Deity, the most glorious of all his attributes, the very sun of heaven and

earth. But how little men know of it, how much less practice it! Selfishness, that mightier giant, dwells in man, and occupies all the room, so that the tiniest corner is not left for love to nestle in. However, in the good time coming, he is going to be slain, and all the godlike will bury him, with songs of joy and gladness.

The chapter on the "Laws of Men" will be considered by old fossil conservatism as fearfully radical. Well, so it is; but all reformers are radical. Charles Sumner and Wendell Phillips are big radicals. Christ and his disciples were greater, however. They accused Christ of destroying the law and the prophets, and subverting all government. To a great extent, the accusation was true. The same cry was raised against the disciples by the conservative Ephesians, — "They that have turned the world upside down are come hither also." Fanatic and fanaticism are the epithets bestowed on all reforms and reformers by those who love ease more than truth and gain, better than sacrifice and the welfare of humanity.

No one who compares the laws of Christ with those of men can fail to see how widely they differ. Unfortunately, although the gospel of Christ has been read — I dare not say preached — and believed for more than eighteen hundred years, still the ancient heathenism prevails

amongst us of "an eye for an eye and a tooth for a tooth." When shall we outgrow such barbarism. Where is that sweet spirit to be found in our laws that lives and breathes in the divine sentences, — "Neither do I condemn thee, go and sin no more," "He who is without sin amongst you, let him cast the first stone," "He who smites thee on the one cheek, turn to him the other also," "He who would borrow of thee, turn not thou away."

Human justice condemns the criminal to the scaffold. The minister attends the wretched man to the fatal spot. He repeats to him the "Lord's Prayer," — "Forgive us our trespasses, as we forgive them that trespass against us." The next moment the culprit is dangling by the neck, between heaven and earth, agonizing, dying. His penitence, however great, will not save him. This is called human justice. It is awfully like the revenge of barbarism; it isn't the justice of Christ. There has been a great change in this respect for the better, within the past few years. It was common to legally kill men for horse-stealing, sheep-stealing, and forgery. Thank God, this has been done away. In the not distant future, this remnant of ancient barbarism will be blotted out forever; and over the greatest of our criminals will ascend this prayer to heaven, — "Father, forgive them,

for they know not what they do." Future ages may never be able to produce so perfect a moral being as Christ, who forgave his murderers, and prayed for those who despitefully used him. He was truly the Son of God, *par excellence*, as well as the son of humanity.

The chapter on "Experiences" is the philosophy of common sense and practical wisdom. Man is undoubtedly made perfect through experience; it is the great school of wisdom. The experiences, both of good and evil, of fortune and misfortune, of pain and pleasure, of poverty and riches, are the refiners and sublimers and levellers of humanity. Even Christ could not be made perfect without them. "It was necessary that God, in bringing many sons and daughters to glory, should make the Captain of their salvation perfect through suffering." And, doubtless, what was necessary in his case is also necessary in the case of all the human family. It is through experience that we can know the bitterness of sin and the beauty of holiness and love. "The way of the wicked is hard," whilst that of wisdom is pleasantness, and the end thereof peace. Even Balaam knew this when he exclaimed, "Let me die the death of the righteous, and let my last end be like his."

The chapter on "Sin and its Uses" is somewhat startling at first sight, but on reflection

we get composed. The whole matter, as it seems to me, is easily settled, if we reason honestly and logically. If God be the author of all that exists, he is the author of all evil, or what men call evil. "Is evil in the city, and hath not God done it?" "He hath made all things for himself; yea, even the wicked for the day of evil."

Is God perfectly and infinitely wise? Then sin has its uses, and is, therefore, an ordinance of Deity. It is as ugly as a toad, but hath, nevertheless, a precious jewel in its head. Earthquakes and volcanoes are fearfully ugly things; but they are the safety-valves of the globe. Hurricanes that tear up mighty forests by the roots, throw down temples, and dash magnificent navies to atoms against the rocks, sinking them with their freight of helpless humanity to the depths of the ocean, are fearful things; but they are agents to purify our atmosphere, and prevent our world from becoming a hospital or a charnel-house.

We may rest assured, if sin had not its uses, it would not be permitted to exist, under the government of an all-wise and omnipotent Being.

"My past is mine, and I take it all,
Its weakness, its folly, if you please;
Nay, even my sins, if you come to that,
May have been my helps, not hindrances."

Thus the wisdom of experience bears testimony to the fact that sin has its uses. But it ought to be borne in mind that there is no such thing as evil, as *opposed* to good. All things are good, else God could not be their author. Everything is summed up, morally, in good, better, best.

The chapter on "Resist not Evil" contains much of the spirit of Christ. "Overcome evil with good" is a divine maxim, a most powerful weapon, to "pull down the strongholds of sin and Satan." Love can enter where hate cannot go. The most flinty soul feels and dissolves before its potent flame. It was the right hand of Christ, it was that element that gave him his almighty power, the magnetism that drew all men unto him, both good and bad. It is the same element that makes the name of Christ

> "Sound sweet in the believer's ears;
> It calms his sorrows, heals his wounds,
> And drives away his fears."

The light of the morning sun does not more certainly drive off the darkness of the night than the exercise of goodness and love banishes evil from the human breast. Before it, the wicked lion becomes the tender, gentle lamb. The most intense part of the suffering of the prodigal son was, doubtless, caused by the love

and goodness of his forgiving father. The human heart can resist any amount of hatred and hell fire, but succumbs to the gentle influences of love and heaven. It is the great master-key that unlocks all the better feelings of the heart of man. The Apostle Paul might well exclaim, "The love of God constraineth me." There is a world of meaning in the expression of Christ, "And I, if I be lifted up, will draw all men unto me." That prophecy will, doubtless, have its fulfilment in the coming ages. Then Christ and the people will be one; then the millennium will have come, and God's will done on earth as in heaven.

CHRIST AND THE PEOPLE.

CHAPTER I.

CHANGES.

"THERE will be great changes in the nineteenth century."

"Things that now look dark and mysterious will be made plain before the sight."

"Mysteries are going to be revealed."

Already a religious, moral, and social revolution has commenced.

The institutions of the civilized world are to be, and are being, changed.

The Church, the State, and society will recognize and practise a government differing widely from that of the past and present.

The old school of religion and morals, like an old house, useful in its day, but now dilapidated, rotten, useless, will be demolished, and give place to a new structure, more spacious, more secure, more useful, and handsomer.

The new school of religion and morals, like a house built upon a rock, on which the rains may descend, the floods may come, the winds may beat, will not fall, for its foundation is the *recognition* of the spiritual world, and its structure is man's humanity to man.

The rain has descended, the floods have come, the winds have beat upon the old house, and it is tottering, it is falling; for its foundation is man's device, its structure is man's responsibility, self-salvation, payment and punishment, cruelty and inhumanity to man.

Progression is change.

Man has believed that the visible world

makes the conditions of the invisible world, that his present life gives cast and character to his future life; while it is the invisible world that gives cast and character to all life, and makes the conditions of the visible world, not as man directs, or as man expects.

It is not human hands or heads or hearts that shape the destiny of humanity, that make revolutions, social, moral, or religious.

But human hands and heads and hearts are servants of the invisible Divinity that shapes the ends of all human life, that makes social, moral, and religious revolutions.

The ways of nature are divine. The purposes of nature cannot be hindered.

Man, without his knowledge, is ever nature's obedient servant.

There is no work, no thought, no motion, no feeling, no love, no wisdom, out-

side the great operations of nature, — outside the infinite wisdom of God.

Man's conceptions of God have been constrained to limits, to a personality. He will have nobler and broader views of God, of his infinite presence, of his infinite intelligence, of his infinite power and his infinite love.

God will be acknowledged in all presence, in all intelligence, in all power, in all love; for the recognition of God's infinitude commands this acknowledgment, and the forces of the invisible world will produce it.

Man will have a nobler and truer estimate of his fellow-man, of his divine soul, of the bad man as well as the good man, of the unseen power that moves and guides him in every act, in every condition.

Every man will be known as a friend and brother, and not one as an enemy or an alien.

Man will have his sight opened to see the unseen world; he will discern the causes *there* that make his actions *here*, and will go out from the old beaten paths of conservatism to tread on ground yet untrodden, save by Christ.

Deeper impulses, finer, holier, will move men to nobler deeds,—deeds of mercy and forgiveness, instead of deeds of justice and revenge.

The yet mysterious web of sympathy that unites all, that allies every human being to one spiritual household, will be felt and acknowledged; and this will be the key to unlock the bondage of man, to open the door to the power that enabled Christ to walk upon the sea, to calm the troubled waters, to feed the hungry multitude, to heal the sick by touch or word, to call the dead from out the grave, to talk with Moses and Elias and other men who have passed

through the gateway of physical death, and to lead and direct humanity by the unmeasured power, yet untried, the latent power that will come forth when man shall do unto others as he would have others do unto him.

Sin will cease to be a problem, for its uses will be seen and acknowledged, and its necessity, then, superseded.

The garments of holy professions will be no longer needed, for men will adopt the precepts of Christ in their practices, — practices that *need* no professions.

The Church *militant* and the State *militant* will become useless, for the necessity of war will be ended.

Penalties for crime will be abolished, for the involuntary commission of sin, of criminal deeds, will be discovered, and then the consequent curses of criminal deeds will have fulfilled their mission.

Men will go in the ways of wisdom, in the paths of pleasantness and peace.

The precepts of Christ will draw all men until they are adopted for all human government.

The royal law will be fulfilled, which is according to the Scripture, "Love thy neighbor as thyself."

The triune godhead of human devices — viz., commandments, laws, and penalties — will cease to be, and the temples wherein these devices are propagated and continued — viz., meeting-houses, state-houses, and prison-houses — will be turned to purposes of usefulness, which shall bless, not curse, humanity.

Dogmas, doctrines, and beliefs, isms, sects, creeds, and schisms, will fall, and be left by the wayside of human progress, — dust to dust, ashes to ashes, — for they are only earthly, and will mingle with their kindred earth.

The recording of deeds, by which man now selfishly assumes to claim for himself

the real estates of nature's dominions, will no longer be of use.

The mighty power of self-love that creates and supports individual possessions will grow weak and weaker, and cease to be; and the love of one for another will come in its place, so that the beneficent productions of nature, given for all alike, will be free for the children of one common household.

Line fences that bound individual possessions will be torn down and carried away.

Locks and bolts, now turned by man against his fellow-man, will not be used or needed.

"*Rich*" and "*poor*" will be adjectives that qualified the condition of man's childhood, not needed in his manhood.

All earthly goods will be laid at the feet of true democracy, to be given to those who have need.

All the immense toil, effort, expenditure, and anxiety now devoted to the protection and support of "*mine*" as distinct from "*yours*" will be turned to useful blessings, instead of selfish curses.

The present laws of marriage, that now give birth to regrets and sorrows unnumbered, to prostitution, with its long train of curses and agonies, will be abandoned for a holier, purer, diviner revelation that will *ere long be given to the people.*

The highest, the purest, the holiest, and the most perfect glory of the earth has defined the highest, the purest, the holiest, the most perfect, religion of the people.

Religion that has heretofore been moulded and shaped to creeds and tenets, practised by rites and ceremonies, outside efforts in goodness, promulgated by external utterances, exhortations, invitations, and threatenings, subject to commandments and violation of commandments, rewards

and punishments, will be cast off, as the bandages of infancy are in maturer life.

A religion more spiritual will be discovered and acknowledged,— a religion that money cannot give glory to, that creeds cannot define, — a religion that needs no rites, no ceremonies, — a religion without written laws, without commandments, without creeds, — a religion too sacred to be spoken, too pure to be defiled, too generous to be judged, resting upon no uncertain, outside standard of rectitude, upon no dogma of another, no purity of earthly life, no glory of earthly perfection, — a religion that every soul possesses by natural endowment, not one more than another.

This religion is simply *desire*. It is a prayer in every heart, that never ceases; it is aspiration without an end.

Every soul ever desires something yet unreached.

With every one desire is spontaneous

and sincere, pure and holy; no matter what the desire is, whether it be called good or bad, it is the natural God-given religion of the soul.

The longing, pulsating desires of all men together define the true religion of humanity, that the world is coming to discern and acknowledge.

The saint and the sinner are both religious. The true religion of God is in the bosom of the sinner, no less than it is in the saint.

Religion is not to be confined to temples made of wood and stone, to rites and ceremonies, to any outside show of righteousness or rectitude.

The real religion of the soul is superior to outside things, to all the glory of the physical world, to man's laws, man's commandments, man's justice, man's penalties, to churches and sermons, lectures, creeds, rites, and ceremonies, state-houses, court-houses, and prison-houses.

In morality the standard of right and justice has been set up by man's judgment, regardless of the hidden causes that produce the acts that men call good and bad.

Men of differing judgments, biased by the interests of selfishness, have judged and punished other men for deeds of immorality, for vice and crime.

Man has been sincere in believing that he was better than other men, more excellent, more just, more moral, more righteous than the men he judges and punishes.

This self-conceived morality, unwittingly to those who judge and punish others, is really the denser darkness of immorality. It is as far behind the Christianity of Christ as the bloody edicts of Moses are behind the humane acts of love and kindness done by Christ's disciples on the day of Pentecost.

This unconscious immorality of human self-excellence will fall and perish when Christianity is revealed to the hearts and practices of the people, when the stern law of nature's compensation for every action, good and bad, is revealed to the understanding of man.

The Mosaic institution stands to-day, but it cannot stand forever, for it is selfishness, it is cruelty, it is depravity; its foundation is earthly, and earth ends only in decay, corruption, death.

The institution of Christ must sometime take its place, for it is unselfish, it is enduring loveliness, it is spiritual, humane, abiding, eternal.

Man is coming, gradually, to see that the immorality and crime which have so long afflicted the people have been the only means, have been the chastening rod of God, to bring him from earthly to spiritual recognition, to bring

him from the love of self to the love of the people, from the narrow limits of material facts and philosophies to the limitless world of love and sympathies, from the playthings of his own devices to the silent commands of God in nature.

By the chastenings of his own immorality, man will be brought to see that the laws of Christ are for his manhood, and that his own laws are only for his childhood.

It is easy to see that all sin is an injury to man's earthly good; and, ere long, man will come to see that all sin is for his spiritual good.

To see that the good of evil is entirely spiritual; the injury of evil, entirely physical.

To see that holiness lays up treasures on earth, "where moth and rust doth corrupt," and *which invites* "thieves to break through and steal."

Sin destroys earthly treasures, and causes them to be laid up in heaven, where moth and rust doth not corrupt, and where thieves are not invited to break through and steal.

Man relies on earthly things. The courses of progression will undermine this reliance, and bring him down, down, till he comes to reliance on spiritual things.

Man is coming to see that there is no backward step in the progress of the soul; that as he goes onward his views become more extended, his liberality widens, and his charity deepens; that not one religion which is on earth, or one sinful act that ever was committed, could have been left out of the wise ordinance of Divinity.

Every sinner is a lawful heir to God's love and goodness; and the jurisdiction of this new, humane religion, that is coming, will accord to him that which self-

righteousness has for long years vowed did not belong to him. Christ has announced it, the angel world has witnessed it, and God grants it.

In the symmetrical goddess of Truth, before which man is coming to kneel and worship, is embodied every belief, every desire, every utterance, and every action of the human world.

Every sin is an edict of Divinity. Every pain is a precept of destiny.

Wisdom is as full in what man calls good and evil as God is full in infinitude.

It is only the want of sight that makes the perception of evil, that sees no wisdom in it.

It is the darkness of the seer that makes the darkness of sin, seen in another.

Progression is the opening of the sight to see what was not seen before.

Men need not be surprised at the

boldness of the age, the fearlessness of men in their utterances, called radical, progressive, wild, fanatical, crazy; for these utterances are analogous to those made by Christ; they are unpractised yet, and are, by the dim sight of selfishness, called blasphemous.

These utterances must come, and they will come bolder and heavier than they yet have.

Self-righteousness, self-excellence, conservative materialism, and the dying embers of old institutions will anathematize them, and war with them, but will thereby only hasten their own destruction.

All the province of God and goodness has been claimed by selfishness, and will continue to be, with the bitterest opposition to, and the most scandalous representations of, liberality. While liberality, which is true Christianity, will stand firm and unmoved, in clemency, in mercy, in

charity, in love, non-resistant to what has been called wrong and evil, claiming heaven for all, equal rights for all, and freedom from the bondage of man's devices, common decency, common sense, and for a common humanity Christ and Christianity.

II.

SACRIFICES.

CHAPTER II.

SACRIFICES.

Sacrifice is letting go that which is dear to self.

Selfishness receives, sacrifice gives.

All that man has received he must give back.

Life, even, must be sacrificed. All life's blessings — riches and honor, houses and lands, merchandise, money, and stocks, fame, rank, and reputation — must be sacrificed on man's journey from earth to heaven.

"He that would save his life must lose it."

If man does not make willing sacrifice of what is given him, nature will make it for him, without his willingness

Every earthly possession must be given up, with or without the willingness of the possessor.

Everything that has beginning must have an end.

Parents and children, brother and sister, husband and wife, friends and relations, must be separated.

By the completeness of sacrifices the victory of the grave alone is found.

The sting of death is sin, — sin that must be to gain the victory of the grave.

Life after death is reached only through sacrifice, — voluntary sacrifice or involuntary, the greater of which is involuntary.

Heaven is gained through sacrifices made by sin. These are involuntary.

The *first* great lesson of life is self-gain, self-support, self-protection, receiving, keeping, holding, and reaching for more. This lesson comes before the lesson of sacrifice. In the exercises of this lesson, voluntary

sacrifices, if made at all, are made outside of self, for the benefit of self.

Life, earthly, feeds on death.

For the salvation of self, a man would sacrifice another, — a multitude of others, — even a world of living men.

The *second* great lesson of life is sacrifice, — letting go, giving, yielding, dying.

When man's affections begin to turn from earthly to spiritual things, sacrifices begin. And only sin and sacrifices can carry man from the institutions of Moses to the institution of Christ.

When man begins to love his neighbor as himself, he begins to give the same blessings to his neighbor that, in the school of selfishness, he has taken to himself.

Charity begins a new life. "Charity seeketh not her own."

As the alphabet is necessary and useful to the scholar who learns to read, so the lesson of selfishness is necessary and useful in the early progress of life.

But the second lesson that breaks over the limits of self-love, and leads man forth from himself to humanity is greater, deeper, higher, broader.

"It is more blessed to give than to receive."

"It is better to go to the house of mourning than to the house of feasting."

It is only the primary school in the progress of man, where debt and credit, payment and punishment, judgment and condemnation, make life's lessons. These lessons are taught in the school of self-love.

In the higher school, — the school of sacrifices, — debt and credit, payment and punishment, judgment and condemnation, are lessons passed by, no longer needed.

In the primary school of life's progress the Church and State abide.

In the higher school of sacrifices Christ lived and died.

Men, collectively and individually, the Church and the State, the people and the nations, by efforts of toil and ingenuity, have made monuments, in variety infinite, — monuments of self-love everywhere, and guard them with watchful care and anxious solicitude.

Every one of these monuments must be dissolved. They must all be sacrificed, all be broken, all must fall.

Is man willing? No. Then sacrifices will make him willing.

There is a broader love, a holier love, than love of self, and the new school, — the school of sacrifices, — will give man lessons in it.

To get fame, to get gain, to get happiness, to get salvation, for self, are lessons for the soul's infancy.

To give gain, to give fame, to give happiness, to give salvation by the sacrifice of gain, the sacrifice of fame, the

sacrifice of happiness, the sacrifice of salvation, the sacrifice of life, even; to be persecuted, reviled, scorned, spit upon, and crucified, are lessons for the soul's manhood, — are lessons in the school of which Christ stands before the world, yet foremost and superior, the Master, the Teacher.

And in the lessons of this school, every man, in progress of the soul, must graduate.

Sacrifices as hard to bear, and as bitter as the sufferings of Christ in the Garden of Gethsemane, may be necessary to turn the present great current of human love from self over to sympathy and compassion for others.

It is the bitter cup that makes man think and feel, that awakens him from the blindness and darkness of self-love to the light and sight that goes beyond it.

When sacrifices have been long enough and severe enough, man will let go his own devices and come to faith in God's divine rulings.

Bowed down in sorrow, subdued and submissive, he will say, "Thy will, O God, not mine, be done."

Then beneath him lies the funeral pile of selfishness and hatred, war with evil, and from its ashes come new flowers of truth, the aroma which makes the saint and sinner, too, kneel in admiration and love for the character of Christ, for his ideal manhood.

The agonies of the Garden of Gethsemane must be passed by man before he comes to the development of his manhood. No man can be a Christian till he has suffered the sufferings of Christ, borne the obloquy, scorn, and degradation that he bore, and stopped all war with sin.

If it needs be, tread over every inch of the Garden of Gethsemane, and drink all its bitter cups to the dregs. If it must be, be ragged, hungry, homeless, weary, sick, forsaken.

If it must be, be dishonored, scorned, despised, imprisoned, crucified, to learn the lessons that make man's manhood.

Did man see the hand of God, of goodness, everywhere, in everything, — did man have perfect trust in the guidance of the angel-world, — he would not need the curse of sacrifices; he would not need to drink the bitter cups of life to make him see and trust in God, where now he only sees and doubts the devil.

When man shall trust in God and follow Christ, he shall be blessed without measure.

When he shall resist no evil, believe in everything without doubting; when

he shall bless the curser, and learn to love the murderer; when his charity shall comprehend and approve all beliefs, and cover all sins, he shall be saved from all sacrifices, he shall be fanned by the breezes of prosperity, and rocked in the cradle of peace and plenty.

How sincerely the Church has presumed that its debt of sacrifices was cancelled by the sacrifice made by Christ, while Christ's sacrifice was only an example of what every one has to make!

Sacrifices were not more lawful in the past than they are now. They are natural and incident to all earthly life. They must be; and if they are not given by man's willingness, they will be taken by spiritual power.

In the order of nature the time has come for man to more distinctly recognize the power of the invisible over the visible world, and sacrifices are to the end of this recognition.

Nature pulsates. Life ebbs and flows, comes forth, matures, and recedes again, blossoms, bears fruit, and dies.

Life is given; life is taken. *Want* and *have*, *receive* and *give*, make the respiration of man's spiritual life on earth.

Earthly want is inspiration; give is expiration.

The breathings of man spiritually are as involuntary as his breathings physically.

All that man has received in his earthly life is the gift of the unseen world. Every earthly blessing is the gift of Heaven.

It is the right of man to know the Power, to recognize the Hand, that gives him all he has, that guides him, that leads him, that blesses him.

Sacrifices alone can open the perception of man to see the hand of God that blesses and that rules him, that chastiseth him in love for his own good.

In the fulness of selfishness, the touch of angel hands cannot be felt, their whispers cannot be heard, their generous deeds of love and kindness cannot be responded to with gratitude.

In the fulness of selfishness man cannot see God, save in what is good for himself; all else is the devil.

In the fulness of selfishness man cannot see angels, save in flesh and blood; all else is fiction.

Sacrifices lessen, break, injure, and destroy this blindness of selfishness, whereby man's spiritual sight is opened.

It is the want of spiritual sight that has opposed, scorned, spoken evil of, reviled, and persecuted the communion between earth and heaven, between man and angels.

Not in the sense of revenge will afflictions come upon those who war against the intercourse between men and angels;

but it will come as a demand of nature. It will be a necessary remedy for the present sickly morals and religions of men.

It is in the power of the spiritual world to make a poor man rich in one day, to make a rich man poor in one day, to make a well man sick in a moment of time, or make a sick man well, to take life or to continue it, to make woe in the human heart or joy and gladness there.

Compensation flows wherever matter runs. He who strikes the *lips* of angels with earthly blows to stop their utterances will get the blows severely on his own, but not in vengeance.

He who strikes an angel by reviling will be stricken, — stricken in the schooling for his manhood, whereby he is made to leave off selfish striking.

It is futile for man to war with spirit;

it is like the war of shadows with sunshine; it is the sun that makes them both. The sun turns the shadow, but the shadow never turns the sun.

Imminent and immediate dangers to earthly prosperity hang over all opposition to spiritual communion, for opposition to spiritual communion is next door to its recognition. Mark well, and you will soon see that the destruction of property, of health, even physical life, will follow close upon the heels, and overtake all the obstinate, persistent warriors against sin and the devil, — all the *military* of the "Church militant," — all who revile and scoff, and say all manner of things falsely against the efforts of the angel world, against sins, sects, creeds, beliefs, not their own.

Disasters on sea and land, fires, failures, accidents, disease, and early death will fall thick, fast, and heavy, to har-

row the peace and happiness of every bosom that is persistently turned with opposition and bitterness against this holy influx that comes down from heaven to earth to tell us the uses of sin and sorrow; to tell us of the realities of the world from whence man gets all his blessings, and from whence he came, and whither he is going.

Is there one faithful and devoted follower of Christ, who has not offered the sacrifice of all earthly glories, and suffered the earthly degradation and agony that Christ suffered?

How large are the sacrifices, voluntary and involuntary, that every true Christian has laid down before the altar of the spiritual world! What terrible ordeals every well-tried Christian has passed through to wear out his doubting and unbelief, to learn to trust, not in what is seen, but in what is unseen!

Who has been a real Christian ten years without passing the ordeals of ten crucifixions?

It is the opposition of professing Christians to the demands of spirits that makes their sorrows.

It is war with what man calls evil that makes hell.

Poor sufferers of stormy days, of stormy weeks and months and years, are all who are in the school of sacrifices, — all who have given faithful attention to the pleading voices of the spiritual world. With aching hearts and aching heads, with sore feet and tired limbs, they have gone on and on and on, hoping and doubting, against the tide of popularity, to hear the voice of God that speaks to man through angels.

And "blessed are ye when men shall revile you and persecute you and say

all manner of evil against you falsely, for my sake," — the sake of the voice of God made manifest through Christ in the past, and the voice of God made manifest now again.

For Christ has come again with many messengers, not to those who profess, but to those who practise without profession.

Blessed are ye, for your sacrifices are laid down upon the altar of the spiritual world, — are laid down in the valley of humility at the foot of Christ's cross of suffering and sacrifice.

Ay, more than blessed are ye, for a new era is beginning; a new religion is coming; a new day of morals is dawning; a new road for human progress is making; it is the road that the toiling hands of sacrifices have graded, over lowlands and through highlands, over the swamps of humility and through

the mountains of pride. It is a straight road; it is a level road; it is a grand highway for *all* humanity; it leads onward forever. Then take courage and be comforted; be not weary, for the work of sacrifices is the work of well-doing. Relax no effort; seek to change no purpose in this grand design; for it *must* make a revolution in the morals and religions of men that shall be a signal epoch in the history of the world's future for the world's happiness.

Be not cast down and disheartened at the obloquy and scorn of the multitude, nor the severity of the Church, nor the enmity of friends, nor the opposition or bitterness of relatives.

In Christianity learn first the *usefulness* of *sin*, and thank God for the woe it brings and for the sacrifice of all physical glory and goodness, which are the wages of sin.

Bear with manly and womanly fortitude the surging elements of the world that dash against this rock and disturb the conscious feelings of your finer being.

Stand unmoved, in silence, like the *rock* of *truth* on which you stand, and let the turbulent waters dash, break, and recede again. Stand firm; for your foundation *is* a *rock* on which a superstructure shall ere long be reared, which the storms may beat against, and it will not fall; for it is spiritual and divine, not earthly, — it is Christianity.

When your inner life is harrowed up with new consciousness and its inevitable sorrow, with new thought and its inevitable anguish, when you are in agony from causes and effects, — invisible workings that you cannot see and understand, — be resigned; think of the Garden of Gethsemane, the cup of bitterness; learn

compassion for human woe, sympathy for men and for women everywhere who are suffering; learn the power of the Hand of destiny that holds you for future good; and feel the passive beauty and reality that is superior to all earthly suffering in the comforting remembrance that, by giving your life, you save it; that, by sacrificing all things earthly, heaven is gained.

III.

JUSTICE AND CHARITY.

CHAPTER III.

JUSTICE AND CHARITY.

The meaning of the word justice, as here used, is the same the Church and State have given it by their professions of it and practices in it.

It is justice to hang a murderer.

It is justice to kill an enemy in war.

It is justice, in war, to steal and destroy the possessions of an enemy.

It is justice to resist evil, and return evil for evil.

It is justice to revenge an injury, to steal the liberty of him who stole, to strike again when stricken, to return to the criminal the injuries of crime in penalties.

It is justice for one man to judge other men.

It is justice for man to punish his fellow-men.

It is justice for the increasing piles of riches to still draw, with corresponding increase of cruelty, upon the scanty pittances of poverty, whereby the oppressor adds oppression to the oppressed, poverty to poverty.

It is justice that compels toiling slavery to support indolent aristocracy.

It is justice for one man to take, and keep, unto himself more real estate and personal property, that God has given for the rights of all men alike, than is his share.

It is justice for one man to take, not only *his own* share of the good things that God, in nature, has given unto all men, but to make another man suffer hunger and want, by legally robbing him of his share.

It is the justice of a nation that baptizes it in the blood of murderous warfare.

It is the justice of the State that makes its records black with criminal deeds.

It is the justice of the Church that makes it seemingly anti-Christian.

It is the justice of the people that makes sorrow and regret in every home, in every heart.

It is justice in the hands of men that makes danger and insecurity throughout the civilized world.

It was justice in the State and Church that crucified Christ in the past.

And it is justice in the present that sets the precepts of Christ at nought; that scorns, reviles, and persecutes the idea of their adoption for practical uses in the government of the people.

Justice is not the water that springs

from the fountain of life eternal; it is only a surface-bubble on the agitated sea of human life. It will break and vanish.

One man's justice is not another's; so one man may not judge another by his own standard of justice.

Each man stands beneath the zenith of his own ideal justice.

The governor of Virginia believed that he was just in hanging John Brown. John Brown believed that he was just in killing men to make other men free.

Booth thought President Lincoln was a tyrant, and believed that he was just in assassinating him.

President Lincoln stepped over the narrow confines of justice into clemency and mercy, and justice crucified him.

The Jews believed they were just in crucifying Christ, because he went over the limits of what their justice bounded.

Who called human slavery just? The slaveholder.

Who called the rebellion just? The rebels.

Who called it just to crush the rebellion by force of arms? The supporters of the constitution and laws of the United States.

Who say it is just for one man to possess ten houses, while nine of his fellow-men, in consequence, possess none? or for one man to build a house for himself to live in, worth one hundred thousand dollars, when ninety-nine men are made houseless by this selfishness? The Church and the State say this is just.

Who calls it just for the poor man to support the rich man by his toil, — to produce, by the sweat of his brow all that the rich man eats and drinks and wears; to raise all his potatoes, his

corn, his wheat, his flax, his wool, his cotton; to make the house he lives in; to make his fires; to cook his food; to black his boots; to be his servant? Who calls it just for one man to do all his own work, and be compelled to do also all that God ordained for another to do? Human law calls this just; the Church, called after the name of Christ, calls this just.

Human judgment is twin-born with human justice; neither belong to the counsel of Christ and Christianity.

Christ judged no man, but forgave all men. Human justice judges all men, and forgives no man.

Christ was full of forgiveness, sympathy, compassion, love.

The Church is full of justice, which justice everywhere is a stranger to forgiveness, a stranger to sympathy, a stranger to compassion, a stranger to

love, — love that goes over the limits of selfishness.

The law of justice is an eye for an eye and a tooth for a tooth.

At the expense of human life, of human happiness, of human rights, justice stands foremost in power, in the Church and State, doing the work of vindication, recrimination, and revenge, instead of charity, condescension, mercy, and forgiveness.

But, however anti-Christ the work of justice may be, the people claim its necessity for their well-being, safety, and security.

To drop the old government of justice, that was before Christ, and take up the new, that came with Christ, as a substitute, is yet, in the eyes of the Church and State, ridiculous in the extreme. To their present sight it is the folly of the foolish, and the insanity of the insane.

And thus it is that the Church and State are at war with Christ, and with Christ's beloved humanity.

Is charity yet too fine, too subtile, too holy, too powerful, to be counted safe for the government of man in his present state of progression? Is human life, in its progression, yet so coarse, so crude, so weak, so puerile, that it is only able to prefer the weaker, coarser rulings of justice, to the finer, more powerful, and safer rulings of charity?

The practical, working business man will be first to consider these questions, for they are of vital importance in their bearing upon the successes and securities, and upon all the necessary operations of business life.

To this end man has tried justice throughout long centuries, and by it his successes have been failures, and his securities, insecurities.

Since justice, after a long trial, has failed to make the moral world safe and the religious world stable, as policy in business, the business man will be first to say, there will be no risk in trying what has not been tried, but has been well presented and recommended by as good authority as Jesus Christ, who is worshipped as the God of humanity.

Wide-spread and deep-set, everywhere in the land of civilization, is the danger and insecurity that comes of sin and crime, that man's justice and judgment, cruelty and punishment, have planted the seeds of, to grow in the affections of human hearts, born and yet unborn.

Are not the hearts of humanity yet ready to have the seeds of Christian love, of common sense, and of common manhood planted in them?

This is a question of business for business men.

Who dares to risk his fortune in a trial that will adopt the government of Christ, and solve the problem of evil?

As childhood must be before manhood, so justice must be before charity.

Justice is lawful to the earlier condition of human progress.

The old Bible gives justice pre-eminence; the new Bible makes charity supersede all the demands of justice, however exalted it was esteemed in the past.

As the precepts of Christ stand superior to the laws of Moses, so shall charity stand to the wisdom of the world superior in its rulings to justice.

As the generous love and liberality of the popular religion of the next century shall stand superior to the bloody bigotry of the past and present, so the manhood of charity shall come after the childhood of justice.

Justice aims to secure the safety of the people, while it places the people in jeopardy absolutely.

In the ordinance of nature, revenge always slays the slayer, and robs the robber.

Leave justice, then, in the hands of spontaneous nature; there it signifies something.

Nature will cure the man of cruel deeds by dealings of cruelty toward him.

Every cruel man and every cruel nation has yet to suffer cruelty at the hand of nature's unyielding justice.

Every pain-maker nature makes a pain-bearer.

The cruel man does not know that the cruelty he gives, nature will send back upon himself.

The cruelty and the tyranny of a nation, sooner or later, will make its downfall and destruction.

The cruel edict that starved our men

in Southern prisons was, unwittingly, a suicidal blow to the assumed government that made and enforced the edict.

The blow that assassinated our President was a blow that killed his assassin, and the blow that killed his assassin shall be struck again.

Christ said, "Forgive the murderer."

The course of human progress is from littleness to greatness. Man must come from the littleness of bigotry to the largeness of liberality.

In his progression from justice to charity, he must wade through a sea of blood, an ocean of tears, and a hell of anguish that justice prepares for him.

Every human being, the Church, the State, and the people want successes and security.

Neither can be had under the rule of justice.

Both will be had under the rule of charity.

In justice man "sees through a glass darkly;" in charity, "face to face."

The only security for the social, moral, political, and religious world is in the Golden Rule. In this rule the demands of justice are superseded.

To this rule scaffolds, prisons, judges, ministers, deacons, courts, senates, and legislatures, swords, guns, arsenals, and fortresses are useless; for all these are instruments of human justice; these make the governments of justice.

While the Golden Rule will be the rule of charity in which these implements of a barbarous justice will no more be used; for they will be no longer needed.

Justice is armed to the teeth with the weapons of cruelty and death.

Charity is clothed with the garments of sympathy, forgiveness, and love.

There yet lies sleeping in the human

heart affections that have never been appealed to, chords of sympathy and love that have never been touched by the rule of justice, which the practices of the Golden Rule will arouse and develop.

Human nature may be invited, led, directed, but never driven.

The outward man may be moved by external force, while the real man is forever unmoved by compulsion.

Christ, by his invitations of love, drew humanity to himself, — invitations like the following: —

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

"For my yoke is easy and my burden is light."

"A new commandment give I unto you, that ye love one another as I have loved you."

"In my Father's house are many mansions." "I go to prepare a place for you."

"Ask, and ye shall receive." "If ye ask anything in my name, I will do it."

"I go away, but I will send the Comforter unto you, the Spirit of truth, that shall abide with you forever."

Thus kindly and lovingly did Christ speak to and treat mankind, not by revengeful justice, but by love and charity. And in this behold the power of his influence in every heart!

The Golden Rule does to others that which it does to self; so he who adopts this law of life for every act cannot imprison another, cannot judge and execute another, cannot do any cruel, unmanly act to another that he would be unwilling to have done unto himself.

It is impossible for man to have charity for what he sincerely believes to be evil before he is developed to see its use and purpose in the world.

Justice is for the eyes that see no good in evil.

Charity is for the eyes that see good and use, plan and purpose, wisdom, divinity, and God in the mighty institutions of evil that fill the morals of humanity.

Paul says, —

"He that lacketh charity is blind to the knowledge of Christ, and cannot see afar off."

No one can love and support what is positively hated, for the reason of its being counted useless, and worse than useless.

So it becomes necessary that justice should be used with the intent to destroy what is hated as evil.

Love fosters, cherishes, and supports life; justice breaks, injures, and destroys it.

Love binds up the wounds of the wounded; justice cuts them deeper.

Love comforts and counsels the offender; justice gives him pain and sorrow.

Love gives to an enemy what he asks and more; justice wounds and kills him.

Friends make the world secure, and the efforts of men successful.

Enemies make the world insecure, and the efforts of men unsuccessful.

Love makes friends; justice makes enemies.

Before a man can have charity, he must become a thinker or, in other words, a seer, to discern the unavoidable causes that make the world just what it is; then ceases all blame and condemnation for the sinful acts of others.

A man will have enemies, and stand on the same plane with and support them by justice and its antagonism, until his thoughts become active, his vision clear, and his heart rounded up with love. Charity will be the death of the institutions of justice, and the life of the institution of Christ.

Justice is the devil's chiefest weapon, and makes a real hell for human life to go through on earth; it is the fountain of revenge, for it perpetrates every crime it punishes; it steals from the thief his liberty, his successes, his friends, his home; it murders the murderer; it puts navies on the sea and armies on the land, and deals out damnation to nations; it makes the waves of anguish flow over the bosom of the human world, and wets ten thousand hearthstones with tears of sorrow; it locks up bread, clothing, and shelter from the suffering poor,

and holds in landed estates and store-houses ten thousand comforts from, and makes the wretched of the earth.

From charity man gets the gift of prophecy.

From charity man gets revelations of mysteries.

Charity opens the fountain of knowledge.

Charity unlocks the door of faith, — faith that can heal the sick, raise the dead, and move the mountains.

Charity, when developed, has *all* power over riches and poverty.

Charity has all profit and no loss. *It is safety; it is security.*

A young gentleman of excellent standing before the world, very just, very honest, very moral, a worthy member of the New Church, unblemished in every characteristic of social, moral, and religious life, — a young man so exemplary and unspotted in his life that it would

seem to be ingratitude if he did not thank God silently, and audibly, too, for being better than other young men, — said that he would go to war and kill every rebel that he could; that he could run a bayonet through his enemy, and love him while he was doing it.

This young man was perfectly just, — justice was his rule of action. He was also perfectly sincere and conscientious in believing it to be his duty to kill another man, whom he thought had done wrong, and who was not so good as himself.

It is the love of justice, not the love of man, that runs a bayonet through an enemy's breast, to hurt, to injure, to kill him. Whatever is loved is fostered, cherished, supported, comforted, protected with every effort of the lover. The lover never curses, but ever blesses the object of his love. So to love an ene-

my is not to run a bayonet through him, under the command of justice, but, under the influence of charity, to see and feel his acts as true to the hidden causes that produced them as the acts of self are true, whereby justice becomes useless, and blame and vengeance cease.

John says, —

"The message ye have heard from the beginning is, Love one another; not as Cain, who was of that wicked one, and slew his brother."

"Whosoever hateth his brother is a murderer, and abideth in death."

If a man is an enemy to me, there is surely in me some want of manliness and generosity toward him, that made him and keeps him such; there is something that feeds the lower elements of his life, and makes his hatred toward me; there is something given

out of my life, that may be unseen, voluntary or involuntary, that affinitizes with and supports his enmity, — something that is agreeable food for his lower nature, that keeps the fires of his wrath alive, and this something in me, that keeps up his wrath and enmity, belongs to a condition in me that in no wise is superior to, or above the condition of his hatred; so the hated stands on a level with the hater.

When a man has come to love his enemy, he has risen superior to all provocation, all cause for hatred from an enemy, and an enemy is no longer an enemy. Hatred feeds on hatred. Love feeds on love.

Behold no man standing before the world a generous man, a follower of Christ, before he forgives his neighbor, his countryman, his enemy, his fellow-man everywhere, every offence, without payment, without punishment.

Justice has no command for charity; it cannot prescribe or proscribe it. Justice is of the earth, earthly, — charity of heaven, heavenly.

Justice is physical; charity is spiritual and divine. Death dismembers and dissolves the former, unshackles and frees the latter.

Justice is the instrument of man's meaner nature; charity, of his diviner nature.

Justice asks payment for debt; charity forgives all debts.

Justice asks payment and gives punishment for stolen goods; charity gives to the thief what he stole, and more than he stole, and treats him with clemency and generosity.

Justice says, "Take the life of the murderer, for he hath taken life;" charity says, "O Father, forgive the murderer, for he knoweth not what he doeth."

Justice makes the bleeding wounds of sin and crime bleed more; charity binds them up and heals them.

Justice sees only effects that perish; charity sees causes that endure.

Justice sees one side; charity sees all sides.

Justice deals with fragments, angles, thorns; charity with whole things, circles, worlds.

Justice is bigotry, sectarianism, partisanism; charity is liberalism, one great brotherhood, one family, whose father is God, — God who is everywhere and in everything.

Justice is hell, the devil; charity is the millennium, is a reality.

Justice will grow less and come to an end; charity will grow wider as the soul of man goes further on.

Justice is popular theology, and popular government; charity is a new theology, a new government.

Justice sees use in one sect, one party, and only in the actions itself calls good; charity sees use in *all* sects and all parties, in all actions, good and bad.

Justice sees only a little God, — sees God only in part; charity sees a great God, — God in all things.

To see God in everything, is to see use and goodness in everything, — to see design, wisdom, and purpose in all the world.

When goodness and use are seen in everything, our charity covers everything.

Charity for a thing is the love of a thing.

Charity for a man is the nearness and dearness of the man to us.

Charity knows no sin.

Where the sun shines, darkness is not.

Where charity is, sin does not abide.

"Charity covers a multitude of sins."

As the gardener covers weeds to destroy them, so charity covers sins to destroy them.

The generous eye of charity sees all things lovely.

Charity blesses not only him who receives it, but him who gives it.

"Blessed are the merciful, for they shall find mercy."

Charity forgives the trespasses of others, as we would have our trespasses forgiven.

Every success reached for by the hand of human justice will, sooner or later, be a failure.

No success reached for by the hand of charity can be a failure.

An enemy is dangerous; justice never changed an enemy to a friend.

As the warm rays of the summer sun dissolve the cold ice of winter, so the soft influences of charity will soften an enemy's heart.

Charity is more than forgiveness of sins; it is the perception of use in what justice condemns as useless. It dissolves the material incrustations of sectarianism; it obliterates the fabulous lines that man's childhood has drawn to distinguish the holy from the wicked.

A man of charity, of liberality, is perfectly satisfied in his own mind that merit and demerit in morality and religion is a human fiction.

> "One star alone of all the train
> Can guide the sinner's wandering eye,"

and that star is charity. It was charity that gave brightness and attractive power to the star of Bethlehem. In silence it directed the footsteps of the Wise Men of the East. In silence, too, it shall direct the footsteps of the wise men of the world.

Sometime in the future development

of human wisdom, there will be no power so powerful to move the tide of popular sentiment as charity; for there is no influence so genial, so generous, so fervent, so effectual, for human life.

In every department of human government charity will be the guiding star, when man shall govern man in wisdom.

A. H. Stevens says, "Man, by nature, is ever prone to scan closely the errors and defects of his fellow-man, ever ready to rail at the mote in his brother's eye, without considering the beam that is in his own. This should not be. We all have our motes, our beams. We are all frail; perfection is the attribute of none; prejudice or pre-judgment should be indulged toward none. Prejudice! What wrongs, what injuries, what mischief, what lamentable consequences, have resulted at all times from

nothing but this perversity of the intellect! Of all the obstacles to the advancement of truth and human progress, in every department, in science, in art, in government, and in religion, in all ages and times, not one on the list is more formidable than this horrible distortion of the moral as well as intellectual faculties. It is a host of evil within itself. I could enjoin no greater duty upon my countrymen now than the exercise of that degree of forbearance which would enable them to conquer their prejudices. . . . . I say to you, and if my voice could extend throughout this vast country, over hill and dale, over mountain and valley, to hovel, hamlet, and mansion, village, town, and city, I would say among the first, looking to the restoration of peace, prosperity, and harmony in this land, is the great duty of exercising that degree of forbearance

which will enable them to conquer their prejudices against communities as well as individuals, and next to that the indulgence of a Christian spirit of charity. 'Judge not, that ye be not judged,' especially in matters growing out of the late war. Most of the wars that have scourged the world, even in the Christian era, have been upon points of conscience or difference as to the surest way of salvation. A strange way that to heaven; is it not? How much disgrace to the Church and shame to mankind would have been avoided if the ejaculation of each breast had been at all times, as it should have been, —

> " ' Let not this weak, unknowing hand,
> Presume Thy bolts to throw,
> And deal damnation round the land,
> On each I deem thy foe.'

" Of all the heaven-descended virtues that elevate and ennoble human nature,

the highest, the sublimest, and the divinest is charity. By all means, then, fail not to exercise and cultivate this soul-regenerating element of fallen nature. Let it be submitted to and exercised not only among ourselves and toward ourselves, but toward all mankind, even toward our enemies, if we have any. Let the aspirations of our hearts be, rather, 'Forgive them, they know not what they do.' The exercise of patience, forbearance, and charity, therefore, are the three first duties I would at this time enjoin, and of these three the greatest is charity."

Shakspeare says, —

> "The quality of mercy is not strained;
> It droppeth as the gentle rain from heaven
> Upon the place beneath. It is twice blessed;
> It blesseth him who gives and him who takes;
> 'Tis mightiest in the mightiest; it becomes
> The throned monarch better than his crown;
> It is an attribute of God himself;

And earthly power doth then show likest God's
When mercy seasons justice.
Though justice be thy plea, consider this,
That in the course of justice none of us
Should see salvation. We do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy."

IV.

THE LAWS OF MAN.

CHAPTER IV.

THE LAWS OF MAN.

"THE wages of sin is death."

Every sin is a step toward death, and every step toward death is a step toward a better life than this.

Sin is the breaking of laws that man makes.

Without man's laws there is no sin. Only man's laws can be broken.

Paul says, —

"Sin is the transgression of the law."

"The strength of sin is in the law."

"Nay, I had not known sin but by the law."

"I, through the law, am dead to the law, that I might live unto God."

"Christ hath redeemed from the curse of the law."

The pursuit of man is happiness; but the object of his pursuit is never reached on earth.

Every effort of the will of man is made to the end of happiness. Not one movement is ever made without an intent thereby to increase his happiness immediately or remotely.

The poor, the rich, the good, the bad, the wicked, the holy, the ignorant, and the wise, alike, breathe an undying desire, pray an unceasing prayer for happiness.

By the impulses of nature, men go in different ways to reach the object of their desires, to get the answer to their prayers.

Man goes in blindness; he wanders in darkness; he pursues this sacred treasure of his being, believing that his

willing efforts can command it; that it is within the reach and control of his own power, of his own wisdom.

But Divinity directs him in this pursuit, and ever keeps the object just beyond his reach.

How many willing steps are taken that unexpectedly lead to danger, sorrow, insecurity, failure, woe!

All the noise and motion of the people, their coming and going, the order and disorder, work and play, buying and selling, trading and stealing, swearing and praying, commanding and punishing, making laws and breaking them, are but efforts made for the treasure yet unreached,— happiness.

Every noble deed and every deed of meanness, every deed of virtue and every deed of vice, every deed of right and every deed of wrong, that ever has been done on earth by man are only efforts in search of happiness.

The preacher, the reformer, the business man, the working man, the idle man, the thinking man, the scholar, the statesman, and the politician are all in pursuit of this treasure.

Men go to the meeting-house and the gambling-house, to the frugal house of virtue and the spendthrift house of lustful pleasure, to the play-house and the lecture-room, for the same end; namely, happiness.

But go through the teachings of the churches and colleges, the theatres and gambling-houses, lecture-rooms and libraries; go through all the cleanliness and beauty of holiness, all the debauchery and deformity of sin and woe, and the treasure is not found.

Get riches, get fame, get laurels of victory, and the glory of earthly achievements; get the dearest object of earth, and the goal of happiness is not gained.

Since the natural pursuit of man is happiness, and since every act and effort of his life is in faithful obedience to this demand of his nature, it is a reasonable question to ask why his acts and his efforts are fruitless; why his expectations and desires are disappointed; why his unceasing prayer for happiness is unanswered.

There is not a more important question in the world than this; namely: —

What is the cause and use of unhappiness?

The old school of theology has truthfully told us that the cause of unhappiness is sin; but it has not told us the cause of sin nor the use of unhappiness; it has judged them useless, and the cause of their production an unnecessary curse, without any purpose in them.

To the condition of its existence, what

man calls sin is natural; consequently, a necessity. It is unavoidable; consequently, must be involuntary.

But what is sin?

Sin is only a violation of commandments and laws that man has made.

Sin is a deviation from the uncertain rules of action laid down by man's devices for man to follow.

With the creation and violation of commandments and laws that men have made, sin had birth.

With the end of commandments and laws that men have made, sin will die, and unhappiness, which is the wages of sin, will cease to be.

Behold the seed of all sin, behold the root of all evil; namely, human law, its creation, its violation, and its enforcement upon human beings.

On the trunk and the branches of this tree of man's devices, — the laws

and the commands of men, of the Church and State, — hang the fruit it bears; namely, every sin and evil incident to human life. And woe and unhappiness is everywhere where the fruit of this tree of evil falls.

The laws of men give birth to sin, nourish it, support it, continue it, increase it, deify it, and at the same time cry vengeance on it, and wage perpetual war with it, which war is its truest and fairest exhibition.

Where human law and commandment exist not, there is no sin, no evil.

Paul says, "By the law is the knowledge of sin."

"The law worketh wrath."

"Where no law is, there is no transgression."

"The law entered that offences might abound."

"I was alive without the law once;

but when the commandments came, sin revived, and I died.

"And the commandment which was ordained to life, I found to be unto death."

Human law brings to human lips the cup of bitterness that humanity must drink. It brings to man the sins and evils of his life, and the consequent unhappiness that is necessary in his progression to make him perfect.

This tree of evil is a necessity. It is nature's tree. The fruit it bears must be eaten, and the unhappiness it brings must be endured.

"Christ is the end of the law for righteousness unto every one that believeth."

A *belief* in Christ is more than what the common understanding of the term implies. It is the *practical* acceptance of Christ's teachings.

To the childish condition of the races, the curses of law are necessities.

The pain, the sorrow, the unhappiness, it brings is the only means by which the wisdom of nature can carry man from his inhumanity to man to the manhood of Christ. So Paul further says, —

"I consent unto the law; it is good."

It is not against, but it is in the ordinance of wisdom that man has been made to believe that through the agency of his own devices, his own laws, he could make sin grow less, and cease, and thus he has conscientiously and sincerely put forth his efforts and means for its suppression by laws against it and war with it.

Who can measure the woe which the "wages" of man's law has brought upon humanity?

Who can number the murders it has committed by wars and penalties? For every murder thus committed, there have been many mourners, in grief and sorrow.

Who can count them?

Who can measure the blood and tears that it has caused to flow?

Who can weigh the anguish it has produced by its sentences and punishments?

Who can count the judgments it has dealt out at the hand of man to man, carrying woe to millions?

Who can tell the sum of wretchedness it has carried to the hearth of the suffering poor, by protecting the bonded piles of life's necessities, held by the rich, but earned and produced by the "sweat of the poor man's brow"?

Who can tell the liberty it has stolen, and the slavery it has created?

Count the drops of water that make the sea, and the grains of sand that lie beneath it, as easily as can be counted the regrets and sorrows of human hearts that human law has produced.

Paul says, —

"Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"

In man's progression human law must be, and it must be broken, too, and will be. But man will not be obliged to play with the bubbles of his own devices forever, to make himself weep and bleed and die. But he must pass this school of sin and sorrow.

Every law must be passed through. "One jot or one tittle shall in no wise pass from the law till all be fulfilled."

Wisdom blinds man to make him an agent for the production of his own unhappiness, the purpose of which is yet far beyond the developed sight of law-makers and law-breakers.

The old school of theology has un-

wittingly produced and increased the same sins it has fought against and aimed to destroy, whereby it has enhanced its own development, not by its holiness, but by its own sins.

But old theology shall be blessed for the rivers of curses it has caused to run. So every sinner, too, shall be blessed for the sufferings of his sins.

"Blessed are the mourners, for they shall be comforted."

It is sin that hangs the earth in crape, and fills the land with mourners.

"Blessed are the pure in heart, for they shall see God."

It is sorrow and unhappiness that purify the heart, open the eyes to see God everywhere, by the chastisement of sin, not by the blessings of goodness.

With the creation of human law, the devil had birth; with the cessation of human law, the devil will die.

By wisdom human law, with all its woe, is pushed on man to drive him into and through insecurity, danger, and failure, earthly, by which his spiritual manhood may be earlier gained. Thus man, in ignorance, is made by wisdom to do the unwilling work of making and committing his own sins.

The voluntary pursuit of man is security, safety, peace, happiness. The earthly direction that Divinity gives man for his spiritual progress is in security, danger, conflict, sorrow.

The fruition is spiritual blessedness. In the fruit of sin God will be seen.

Paul says, —

"God be thanked that ye were the servants of sin."

All man's spiritual progress on the earth is through sin, is through suffering.

It is sin alone that makes the sor-

rows of the world and the sorrows of the world that make man's progress.

Christ was a man of sorrows, — sorrows for the sins of the world by compassion, sympathy, and forgiveness for sin.

In Christ behold what every one *must* be!

Paul says, —

"It became necessary that Christ should be made perfect through suffering." And so he was.

Wherever Christ has gone in spiritual progress, every man and every woman in progression has yet to go.

In the progression of the world the holy condition of Christ will draw all men until they come unto it.

If man cannot forgive sin, and bear with it by sympathy and compassion, as Christ did, he will be made to commit it, and suffer as a sinner.

Watts says, —

"Shall I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
Or sailed through bloody seas?"

Man is compelled to do and to be what he would not do and what he would not be.

Paul says, —

"When I would do good, evil is present with me."

Men do evil deeds, never from reason, never from choice.

There is a divinity that measures out the sins that men commit; that makes the cup of bitterness, and compels men to drink it.

Christ said, —

"If it be possible, let this cup pass from me."

So says the world. But seeing the necessity and usefulness of it, he further said, —

"Thy will, not mine, be done."

So the world, by suffering, must be made to say the same.

God's will is ever done; and as Christ had come to see, to recognize the certain power of divinity that ever holds man in obedience, so every man has yet to come to see, to recognize, the same.

And it is the curses of human law that shall carry man to this recognition.

This is the only good of human law; and, did man know it, he would never make another law. It is wisdom that keeps this knowledge from him till he can come in perfect confidence, safety, and security to the adoption of Christ's plan for the government of man, whereby the law has become dead, and man is redeemed from its curses, needs them no longer; when, as Paul says, —

"A man is justified by faith, without the deeds of the law."

"Now the righteousness of God without the law is manifested." Which is faith in Christ.

"Ye are become dead to the law by Christ."

God is love. Love moves and governs the world. God moves and governs the world.

All love is spontaneous in nature. It may be repulsed or invited from without, while it comes from within. Outward objects do not produce or fashion it.

Man has no more voluntary control over his love than he had over his birth.

The old school, of law and commandments, has taught that man can make his love for this or that; that by his own willingness he can love or hate; and that he must foster a love for what man calls good, and hatred for what

man calls sin and evil; that he must be a friend to virtue, and a foe to vice.

And on this claim of his childhood is the *only*, the *whole* foundation on which rests the entire external superstructure of laws and commandments for the government of man.

The laws of men judge men.

Christ judged no man.

The laws of men punish men.

Christ forgave men.

The laws of men resist evil.

Christ resisted no evil.

The laws of men deal out hatred to humanity.

Christ gave love to humanity.

The laws of men drive men.

Christ invited men.

The laws of men produce disease and death.

Christ healed disease and raised the dead.

The laws of men make men wicked. The precepts of Christ make men holy.

It was the law of men that crucified Christ, and, since Christ, have crucified millions of men, and unwittingly have crucified the happiness of the civilized world everywhere, and by them have added tenfold to the dangers and insecurity of human life. Thus leading man down to the death of earthly life, — taking his love from earthly things, so that it may be directed to things heavenly.

To the true philosopher every command given, every law enacted, every punishment for the violation of law, every judgment of the judge, every sentence of the court, stands boldly, yet outside and in diametrical opposition to the teachings and practices of Christ.

Who, then, is the anti-Christ of the

present and the past? The Church and the State, law-makers and law-breakers, appear to be such.

But to the thinker and the seer all these things must be, must be passed through to come to Christ.

The Golden Rule is the stone the builders have refused, — the builders of human law. In the temple of real Christianity it is to be the corner-stone, — the first in the foundation.

It is the rule of human law to do unto others *not* as you would be done unto. It was the rule of Christ to do unto others as you *would* be done by.

It is the narrowness of love for self that makes the impudence of self-righteousness.

It is the arrogance of self-excellence that invites men to the meeting-house with threats, that drives them to the prison-house in chains, and to the bat-

tle-field of suicide, and the scaffold of murder.

"Do as you would be done by," is as far from these acts of human life as heaven is from hell, as manhood is from infancy.

"I am better than thou," bounds the sight of self-excellence and self-righteousness.

Men of laws and commandments have long desert wilds of dangers and sorrows yet to pass over before they reach the golden goal of Christianity, — before they lay the corner-stone of the grand temple of God that is yet to be.

Deeper thought, clearer sight, broader sympathy, gained by the sorrows and sufferings of the seemingly anti-Christianity of the past and present, will carry man above the need of meeting-houses, prison-houses, battle-fields, and scaffolds; above and beyond the need of all the mandates

of the Church and the State that have afflicted the whole civilized world by sowing and cultivating the seeds of sin and crime.

It is spontaneous growth, fraught with the rough, hard experiences of nature's certain work, that shall break the iron cage of selfishness, which holds man conscientiously bound to the narrowness of his own laws and creeds.

In this condition of selfishness there is yet no sympathy, no clemency, no mercy, no love, for others; it is all for self, and for that which is good for self.

In the condition of real Christianity there is clemency, mercy, love, for others, the same as for self; and in this condition man loves to do by others as he would have others do by him.

Man is yet totally ignorant of the power there is in this Golden Rule of Christ, when practised, to move man in-

dividually and collectively, to influence, direct, and govern the world.

Every human heart is linked to every other human heart in the world by a yet hidden bond of sympathy. This is a mystery to the school of laws and penalties in the Church and State; but it was not a mystery to Christ.

Sooner or later the unhappiness of one will be the recognized unhappiness of all, and the happiness of one will be the recognized happiness of all.

Man, at his own hand, by his own devices, will be lacerated and torn till his soul and feeling is reached, to feel what Christ felt, — compassion and forgiveness for the world.

It is sin, or sympathy for sin's sufferings, alone, that carries man down to the cross of Christ.

Men in progress must go down, — down from self-excellence, down from

self-righteousness, down to the level of common humanity, down to the valley of humility, down, down to the cross, — to the cross of Christ, and there kneel to learn the lesson, *I am no better than my brother man.*

Here the Golden Rule is written on the heart for practical life, and here, too, the Golden Rule, in letters of eternal light, arches the gateway to real Christianity, to heaven for man.

Law-making and fault-finding and all punishment are declarations, "I am better than thou."

Feeling, sympathy, forgiveness, and compassion for others were declarations of Christ in the past, and *shall* be declarations of man in the future.

Our country has suffered four years' war, and this war is the immediate fruit of the laws of man, — the laws that our nation has made, and the penalties that follow the violation of these laws.

The laws of man caused this war, and produced its consequences. A million of men have perished in it; another million of men have sacrificed their prosperity and successes by it, and many millions have been made mourners.

What was this war for? To kill people with design and intent? No. It was to support inviolate, to protect even unto death, the constitution of the nation, the declaration of men, a code of human laws made by man for man with the design and intent to keep and increase the prosperity of the nation, the happiness of the people.

The laws of nations make the wars of nations.

It was human law that created and supported human slavery and destroyed it too.

It is human law that creates and sustains the moneyed and the learned dis-

tinctions that man recognizes between man and man.

On the sea, on the land, everywhere, the laws that men make compel toiling democracy to feed elegant aristocracy.

In public and in private, in social and in domestic life, aristocracy commandingly speaks to democracy thus: "*I* am better than *thou*. Feed *me*, clothe *me*, rock *me* in repose, earn *my* bread by the sweat of *your* brow, and take the crumbs that chance to fall from *my* table for *your* food; by the toil of *your* hands make the finest fabric to clothe *me*, and take the remnants and my old clothes to clothe *you;* give *me* the best of everything that *your* labor produces, and take but sparingly of the poorest for yourself.

"Let your hands make the house for *me* to live in. Make it large and handsome, elegant, comfortable, and conven-

ient; spend much labor on it for *me*, and with your own toil, also, make a meaner house for *yourself*, — not large, not handsome, not convenient, not comfortable; spend little labor on it; then pay *me* rent for it, — pay a portion of your hard-earned daily wages monthly for it."

It is human law that makes the forebodings of coming want, and all the long retinue of afflictions that fall upon the suffering poor.

It is human law that shall yet make a terrific struggle, — yes, a bloody war, it may be, between the laborer and the capitalist. This war is beginning even now.

In the temple of Christ there shall be no aristocracy, no democracy, no rich, no poor; there will be no law to support and continue them.

"Do as you would be done by" annihilates aristocracy.

The highest tribunal of human law is the judge on the bench. He is yet as far from Christ as the earth is from the star that guides the mariner.

The judge's heart cannot beat in sympathy with the awful sum of woe he creates by judging his fellow-man with decisions, sentences, and condemnations.

The judge does not know how much misery he sends to human hearts by his judgments, — by the judgment of man upon man, by the judgment of one child of God upon another, by heedlessly casting aside the beautiful precept which says, —

"Judge not."

He neither sees nor feels how many days and months and years of sorrow and regret, of agony and anguish, it may be, his judgment has produced; how many hopes his decisions have blasted; how many liberties his sentences have

stolen; how many lives his condemnations have crucified.

But a judge on the bench is only an instrument of human law, to wound more deeply the aching hearts of sinners.

Neither the judge nor the makers of the law by which he judges men know yet that he who judges "doeth the same sin judged."

And thus it is that human law makes and continues sin, and sin makes and continues unhappiness, and unhappiness is the way that leads from the childhood of the race to the manhood of Christ.

V.

EXPERIENCES.

CHAPTER V.

EXPERIENCES.

All things earthly pass the stages of germination, greenness, ripeness, and decay; of formation, growth, and dissolution; sensation, recognition, remembrance, and oblivion.

Life bursts into sensuous existence, and by its influence matter is drawn into a thousand animate forms. These forms man calls life. Life goes out of them, and they fall to dust again. This man calls death.

Human philosophy takes account of these dissolving things, and memory keeps the account in view till the curtain of oblivion falls.

Philosophy, history, man earthly, and his works, are lost in oblivion.

All things earthly fade away and perish; there is nothing to be depended upon. There is no work that leaves a monument of enduring use to rest upon or trust in.

In the deeper and truer sense of philosophy, all the work of our lives on earth leaves only tracks, that time washes away and memory forgets.

The great purpose of life is not for the end of earthly productions, but is for experiences, which are to benefit man's immortal life, his life after death.

All the toil of hands, the rack of brains, the struggles and the conflicts, the cares and the longings, of life, are experiences for the end of spiritual development; while man, in his blindness, believes that all his efforts are made chiefly, and perhaps only, to the end of gaining what they produce earthly.

If a man fail in business, he says that he is ruined, while the failure is really for his good; it is the best experience of his life.

Strength, character, and manhood are called out by adversity, never by prosperity.

Great successes make men rich in earthly wealth, but weak, selfish, and puerile in spirit.

Great failures make men poor in earthly possessions, but strong, unselfish, and manly in spirit.

Man is profoundly ignorant of the causes of his progression.

The rich man *seldom* gives one cent on a dollar of what he possesses to lessen the sufferings of the poor, to feed the hungry, to clothe the naked; while the poor man *often* gives his last cent to relieve another less fortunate.

The rich have yet to endure the hard

experiences of poverty, have yet to learn the more advanced lessons that wisdom gives, as their capacity and strength of development can bear. These experiences may be before or after death.

We desire the continuance of physical life; we hope and reach for it; we fear death, and struggle to avoid it.

Hope and fear are experiences; they are the ebbing and flowing tides of the sea of human life; they are the natural exercises that move man onward.

By every hope and fear we come nearer the end of earth's pilgrimage.

Hope is pleasure, fear is pain; and pain is the task, and pleasure the respite, in the school of life; neither depends upon any particular course of earthly pursuit. Both are everywhere.

Man thinks that poverty is a curse to the world he sees, and he has a childish right to think so; but poverty is a

blessing to the world he does not see, for its experiences are deep, searching, and painful; it hurries him on through the lessons that must be learned to round him in the full experiences of manhood.

There is no task in the school of earthly experiences that is not initiatory to, and preparatory for, the vast existence of life hereafter.

The perfection of the human soul demands and commands for itself the ordeal of all experience this side or the other side of the grave.

The work of man on earth is not for the end of outside rewards and punishments; for, to the soul of man, there are no rewards and punishments.

In earthly things, and for earthly senses, we have both rewards and punishments.

We have blessings and curses all

along our earthly lives, and these make and intensify our experiences.

All actions in life, whether called good or bad, are for the end of experience, and thus it is that every act is useful.

The monuments that men build are useful for the exercise and experience of building them. They are to the builder only what a scholar's school-book is to the scholar when all is learned that is in it.

Doing this and doing that, making bread and making clothes and making money, building houses, building ships, clearing land, ornamenting gardens, walks, and streets, are works for temporary, fleeting uses, that cease to be; while there is a greater usefulness that never ends in the experiences of the work that produces these outward things of time.

Riches are useful for the exercise of

getting and losing them, not for their value when gained; while man thinks that they are only useful for what they will bring.

Going to and through college is useful for the exercises that its courses produce, more than for the knowledge laid up.

Going to churches, rehearsing creeds, believing and disbelieving, professing one way and acting any way, agitations of torment and anticipations of bliss, are not for the selfish end of securing self-salvation, but are for experiences useful to those who pass through them.

Going to school, going to work, or going to play, going to church, going to games, or going to the theatre, all are for the same final end; namely, experiences.

Accepting one creed and accepting all creeds, the boisterous and bitter denunciation of sectarianism and its limited harmony, is for a use; namely, soul experiences.

Reformers try to remould men; they may, to the same end, talk organization to the running sand in the hour-glass of time; they count their mission to be of vast importance to their fellow-men, expecting to alter the courses of self-governing life, while all this is only for the purpose of passing their *own* experiences; is for the end of raising themselves to the standard they count it their solemn duty to bring others unto by prayers and exhortations.

All the good that one man can do another is earthly good, for by the fruit of human action and human effort only the physical, not the spiritual, may be benefited or injured.

Preaching and being preached to, self-holiness and self-righteousness, or humility and passive godliness, are, each and all, attributes of the physical world, and tend to physical death; but they are

useful for experiences on the road of progression that has no terminus.

Events are only effects, are only the tracks of human progress made by the experiences of many.

The unceasing war of opinions, so earnestly defended and opposed by men, are not to guide men to any outside standard of truth, but are for the exercises they bring.

Drunkenness leaves in its tracks a long retinue of sad experiences. They are deep and useful.

How many hidden problems are solved by it! How many lessons of humility are learned in it! How much pride it has levelled! How much self-righteousness it has dethroned! How much tyranny it has broken! How much earthly glory it has laid in ashes!

What a vast amount of labor has been spent in raising the grain to make the

rum that makes the drunkard! All this work is for experiences, for exercises of usefulness to the soul, over which man has no control, but which is perfectly under the rulings of divine Wisdom.

The tobacco used in the United States costs more than the bread. Why is this apparently useless cost supported? The use of tobacco does not benefit physical life. Men use tobacco because they *must.* It is an ordinance of wisdom, for the benefit of life hereafter. Men of feeble thought and feeble sight say that it is wrong, that it is contrary to the will of God.

There is an experience of usefulness in it which nothing else could bring; it is the will of God; it is a means of human progress.

That which destroys the physical body, to clearer sight and deeper thought is as lawful as that which supports it.

Man's immortal soul gathers up the physical body, and lets it go again, only for uses, for experiences.

There is no criminal act that is not an experience of usefulness.

The tracks of vice and crime are only the tracks of human progress, to be hated and opposed by those who make, or are to make, the same tracks for their own experiences.

Whatever the outward result may have been, there has been no deed in the catalogue of crime that has not been a valuable experience to the inner being of the man who committed it, and also to the inner beings of those who were influenced by it.

The experiences of crime may be passed without the outward commission of the deeds that belong to them.

A man may be virtually a murderer, a robber, a slanderer, in his unseen na-

ture, and may be exercised with these crimes, and tortured with their penalties in thought and feeling, without the commission of the external acts.

Men of deepest thought and deepest feeling may pass the experiences of crime, by making the criminal's agony their own in silent compassion and sympathy, as Christ did.

Such have even endured the horrors of the condemned on the scaffold, in imagination; have passed the awful ordeals of solitary confinement, and all the horrible cruelties that man inflicts upon man, thus passing the consequent experience of crime without its outward commission.

But such sympathy and compassion as was shown by Christ for man, when developed in man, will supersede the need of such cursed experiences as now follow criminal deeds.

And more: such sympathy and compassion can never inflict any penalties for crime.

It is only speculation that proclaims one experience useful, and another useless; one blessed, and another cursed.

In the kingdom of wisdom and in all nature's domain, whatever is, is right.

Man is a servant to his experiences; they control him, though he thinks that he makes them himself.

Yet unavoidable misfortunes and afflictions come upon him that he thinks he does not deserve. He knows not why they come.

Who can truthfully say that the commission of sin, in time, shall command eternal suffering?

No one may fear to say that the deepest experiences of sin and suffering in time, shall soonest bear the soul to spiritual blessedness.

Every hard experience of time shall bear the fruit of spiritual goodness in a deeper and richer sense than that of earthly compensation.

The hardest, the roughest, the cursedest, and most sorrowful experiences of the earth shall be remembered by the soul with greater gratitude than the easy and less useful experiences of a happier life.

The wicked, prodigal son had a rough and sad experience.

He was tried in fires of sin; he was torn, chastened, and subdued; while his holy brother stayed at home, endured no suffering, was moved by no sad experience to arouse the dormant powers of his soul.

By the experience of the prodigal, he learned the preciousness of forgiveness, because he had need for it.

He learned how holy charity was, for he was its suffering object.

He learned how unsatisfactory sin and folly were, for he had fed upon them and by them had been made sorrowful and sad.

While his brother at home, in penurious selfishness was at ease, he had not fed on sin and folly to learn the lesson of their curses and the forgiveness they ask for.

He knew no practical use for charity.

He was angry because his father welcomed home his wayward brother with demonstrations of joy.

Were any one of us in need of pardon for sin or crime, in need of forgiveness or charity, or of generous acts of kindness, which of these two young men would we appeal to for the exercise of the beautiful virtue, charity? To the one who has learned the need and use of charity.

All crime and wickedness call on hu-

man hearts for charity, forgiveness, kindness, and if charity comes not, penalties, cruelties, agonies are sent upon man to command the development of it.

When the world has passed the experiences of prodigality for the development of charity, prodigality will be no longer needed.

And so it is; the hard experiences of earth develop the virtues we love and long for.

Life is mainly a series of disappointments, and the greater the disappointments, the greater the experiences they bring.

So weep not, but rejoice over disappointments and suffering.

Man hugs riches because he thinks they make life easy, while they only lead to the roughest experiences, to the most unholy prodigality. So to tough materialism, wisdom grants riches to carry its

possessors through the most devilish experiences, both in getting and in losing them.

There are no acts in human life we need feel serious or sorry about, spiritually considered, for wisdom rules them all, and shapes the ends of life to life's demands.

Did we know the end of life, our experiences of sorrowful forbodings would be unnecessary

It is well that the veil is hung between man and his future, for by it his experiences, though harder to bear, are made deeper and richer.

How awful and deep is the experience of the man who sees that he must speedily die, and that a certain hell is to be his everlasting home!

The doctrine that makes this terrible but useful experience is under the guidance of wisdom for a purpose.

Its promulgators are as true to the wisdom of life as the promulgators of the doctrine of universal salvation.

The doctrine of eternal damnation is twin-born with the darkest crimes, and the two together, or separate, produce the profoundest, the richest, and the broadest experience for the human bosom.

All the doctrines that men teach are only to make the tides of human feeling ebb and flow, are for the exercise of man's inner being.

All the crimes that men commit are only to make the tides of human feeling ebb and flow, are for the exercise of man's inner being, are to make the rivers of earthly life run faster, and sooner reach the ocean of eternity. So all doctrines and crimes are true to the ends for which they have existed; namely, for experiences.

Doctrines and crimes are woven in the same web of life and answer the same wise end of spiritual usefulness; namely, experiences.

But creeds and crimes and the rites and penalties that belong thereto, will fall back to dust from whence they sprung; like the grains of sand raised by the rapid motion of life's chariot wheels, they are raised only to fall again.

No creed shall abide, no ism shall stand, no crime shall endure.

The acceptance of one creed only is the experience of one creed only. The acceptance of all creeds is the experience of all creeds passed.

The acceptance of one sin is the experience of one sin; the acceptance of all sin is the experience of all sin passed.

He who wars with any creed is in the experiences of the creed he wars with.

He who wars with any sin is in the experiences of the sin he wars with.

All this earthly work and warfare is for a purpose, but the purpose may not be found in the work that men do, but in the exercise it gives.

The purpose of life is not found in religious creeds, nor in criminal deeds; not in the victory of the battle-field, nor in the conquest of the slanderer's tongue; not in riches, fame, or repute, nor in earthly forms or monuments, for all these pass into the dark shades of oblivion, and the soul goes marching onward, brighter and better for having been trained in the school of earthly experience.

VI.

NECESSITY OF SIN AND ITS USES.

CHAPTER VI.

THE NECESSITY OF SIN AND ITS USES.

I said, if I might go back again
To the very hour and place of my birth;
Might have my life whatever I chose,
And live it in any part of the earth;

Put perfect sunshine into my sky,
Banish the shadows of sorrow and doubt;
Have all my happiness multiplied,
And all my suffering stricken out;

If I could have known in the years now gone
The best that a woman comes to know;
Could have had whatever will make her blest,
Or whatever she thinks will make her so;

Have gained the highest and purest bliss
That the bridal wreath and ring enclose;
And chosen the one out of all the world
That I might, or could, or would have chose;

And if this had been, and I stood to-night
By my children, lying asleep in their beds ;
And could count in my prayers, for a rosary,
The shining row of their golden heads :

Yea ! I said, if a miracle such as this
Could be wrought for me, at my bidding, — still
I would choose to have my past as it is,
And to let my future come as it will.

I would not make the path I have trod
More pleasant or even, more straight or wide ;
Nor change my course the breadth of a hair,
This way or that, to either side.

My past is mine, and I take it all,
Its weakness — its folly, if you please ;
Nay, even my sins, if you come to that,
May have been my helps, not hindrances.

If I saved my body from the flames
Because that once I had burned my hand,
Or kept myself from a greater sin
By doing a less, — you will understand, —

It was better I suffered a little pain,
Better I sinned for a little time,
If the smarting warned me back from death,
And the sting of sin withheld from crime.

Who knows its strength, by trial, will know
What strength must be set against a sin;
And how temptation is overcome
He has learned who has felt its power within.

And who knows how a life at the last may show?
Why, look at the moon from where we stand!
Opaque, uneven, you say; yet it shines,
A luminous sphere, complete and grand.

So let my past stand just as it stands,
And let me now, as I may, grow old;
I am what I am, and my life for me
Is the best — or it had not been, I hold.

PHŒBE CARY.

What Phœbe Cary has here said every one, sometime in progress, will say.

To discern the necessity and uses of sin, solves the problem of evil.

Man has thought and taught, and most all men still think and teach, that sin was not intended, that it is not in the ordinance of Divinity, that it is detrimental to human progress, that it is a hindrance on man's journey to heaven,

that it is the source of endless punishment, and that man has power to overrule its reign and avoid the affliction it brings upon the world.

Such thoughts and teachings are in the ordinance of Divinity; they have been and are in their time and place; they are not without intent and purpose.

Change is progress. Such thoughts and teachings are for the infant school of the soul's progression; they will change. New thoughts and teachings in the order of Divinity will come in their place.

Man is made to war with sin, for a time, to intensify sin, to increase it, whereby the work of sin is sooner done; whereby his life is softened, subdued, humiliated.

Nothing in all creation is misplaced.

There is nothing that was not intended to be.

All things are in the ordinance of Divinity.

There is nothing that can be detrimental to human progression.

Nothing can be a hindrance to man on his journey of life eternal.

Isaiah says, —

"I form the light and create darkness: I make peace and create evil: I the Lord do all these things."

Every belief is a lawful effect of the occult forces of nature.

All the variety of beliefs of the people, collectively and individually, are as natural, as spontaneous, as are the variety of plants that spring forth from the earth; and each belief is as true to the cause of its production as is each plant. Both are unavoidable effects of a power that produces them, which is superior in its rulings to them.

Everything that is seen subserves a power that is unseen.

Everything that is visible rests upon an invisible foundation.

The visible world is *not* the cause, but the *consequence*, of the invisible world.

All motion and all action is produced by unseen causes.

Attraction, repulsion, heat, electricity, magnetism, life, and love, — all these powers, that move the visible world are invisible. Man can only see their effects.

Birth, death, and every act that lies between, are only physical effects of metaphysical causes.

There is no thought, no will, no desire, no love, without a cause, which cause is in the spiritual world, beyond the stretch of man's earthly vision, beyond the control of man's earthly life.

The spiritual world is as natural as the physical; it is the deeper world of nature.

What man has called the natural world is only the falling leaves of the great tree of nature's invisible life.

Nature is more than the visible productions of creation; it is also the invisible cause of all productions.

All cause and all effect is held in the arms of nature.

Nature makes the world precisely what it is; so the present condition of the world, and every condition that has been, and is to be, is a condition of inevitable necessity.

Nature deals with man individually as directly and specially as with men collectively.

The smallest act and motion of life are as perfectly and as immediately under the ever-present rulings of nature, as are the revolutions of the earth upon its axis, and the revolutions of the planets in their orbits.

Nature has not been shut out of the door of human love by the teachings and usages of the past, any more than

rivers have been stopped from running in their courses by the dams that men have made across them.

Every track of human love is a track of nature.

Society is cast in nature's mould.

The desires of the people come bubbling up from nature's fountain, and the sins of the people are but nature's bubbles.

All the sorrows of sin and all the gladness of virtue are nature's products; all commandments against sin and the breaking of all commandments are nature's products, bubbles making, bubbles breaking.

The proximate cause of human action is human desire, which desire commandments do not make, break, or change.

Every desire is natural.

Every love is natural.

Man never makes or changes his desires or his love. Nature does it.

It has been claimed and taught, and is still, that man's love is subservient to his will, that by his own willingness he can love or hate.

Love is purely spontaneous, therefore is purely natural, and man's will is but the *servant* of his love.

It is the silent mandates of love that govern the world.

Merit and demerit, in morality and in religion, will have no foundation to rest upon, when it is discovered that the will of man does not control his love.

To the great hidden power that directs the morals of the world, merit and demerit are only toys for man's childhood.

Praise and blame, rewards and punishments, are for children, not for men; are for the narrow confines of self-love and bigotry, not for the generosity of liberality; are for the iron ages of the past,

not for the golden age of Christ that is to come.

Man has supposed that sin was a violation of natural law, the wages of which is physical death.

It is as natural to die as to be born.

Birth is in the divine ordinance of man's being, and death is the same, so the cause of each is Divine.

Birth, growth, and the continuance of earthly life are universally admitted to be right, and whatever contributes to their support is called good; but whatever injures, breaks, degrades, destroys, the growth and continuance of earthly life, to man's earthly sight and earthly love, is called sin, and in sincerity believed to be a violation of natural law, is believed to be wrong, evil.

But this sight that sees wrong and evil, that is repulsed at sin and death, that sees sin and death hideous, without

any fruit of usefulness, is only earthly sight, is sensuous, is not the sight of man's spiritual nature.

Physical sight sees only earthly things, sees earthly glory, admires and loves it, and is repulsed at its injury and destruction.

Spiritual sight sees earthly glory, and sees the injury and the destruction of earthly glory, earthly life, and earthly death, without repulsion, and its admiration and love reaches out for what sin and death has opened the way to, for what lies beyond, for that which is more lovely, more abiding, more glorious, than the glories of earth and time.

Man naturally turns away from and hates sin.

It is his earthly nature that invites him to do this, while his spiritual nature unwittingly to himself leads him on to sin, — sin which his progression demands, — sin which Divinity deals out to him.

Man's will is only a balance-wheel to the motive power of his life. It is not the power that moves him.

It is not the agent that directs him, nor does it hold him back or carry him on his journey of eternal progress.

In the pilgrimage of life, every step taken from the cradle to the grave is a step onward, guided by the spontaneous Divinity of nature, which is entirely superior to man's agency, morally and religiously.

Life does not end at death, and it may be presumed it does not begin at birth.

The purposes of life, apparently, begun on earth, are not ended with earth.

The great work of human progress is scarcely entered upon in time.

The greater plans of wisdom cover all time and reach beyond it, before and after.

Nature's smaller operations, her smaller plans, in greater works, may be begun and ended in the time of man's earthly years.

Nature revolves in little things, even in the shortness of minutes.

There is a flower that only lives an hour. There is an insect born one minute and dies the next.

The revolutions of nature are perpetual, in littleness and in greatness.

Her greater revolutions reach out toward what seems infinite time to finite perception.

Nature's work is unmeasured in littleness, and is so vastly large that in her grander plans it may take a thousand years to strike one blow, where there are thousands yet to strike.

The work of sin in and for man's life eternal is one of nature's larger revolutions. The plan and purpose of it covers all time, and reaches far beyond.

The sins of the earth that are and have been are of great magnitude, and time cannot reveal to man their usefulness.

Narrow sight cannot see the boundaries of sin's purposes and uses; it may not even see *any* use or purpose in it.

The use of sin is commensurate with its magnitude.

It is a power on the earth so great that everywhere it is victorious. It is powerful even unto the end of all human death.

Every man is loved by God, and so God curses every man physically, by the chastisement of sin for his future blessedness.

"Whom the Lord loveth he chasteneth."

Sin is not in vain. It is wisdom's work, for ends and purposes of use and profit to man too distant for sensuous sight to see and comprehend.

The sight of forgiveness only can see any use in even the lesser sins of life.

The lesser uses of sin, to the eye of charity, may begin to be apparent, while its larger, deeper, broader usefulness, that comes from its harrowing tracks of pain and sorrow, man's earthly life may never know, cannot see.

Sin breaks the iron bonds of selfishness.

It degrades earthly glory, and points the way to humility.

It breaks the bonds of bigotry.

It takes away the *stilts* of "I am better than thou."

It breaks the incrustation of conservatism from off the soul, so that the touch of angel hands may be felt and recognized.

It opens the sight to the vanity of all earthly things, and the reality of spiritual things.

It leads through the garden of Gethsemane to the cross, where the love of earthly glory is yet to be crucified, and on to the resurrection of man, from the death of earthly love to the birth of spiritual love.

It breaks all man's earthly bondage, and makes him free to enter the mansions of his spiritual heavens.

The sight that sees only the glory of the physical world, and sees wrong and evil in that which breaks this glory, is too puerile yet to see even these lesser uses of sin, — sin which it swears vengeance on, unwittingly, only to increase.

The breath of life is not more natural than sinful deeds, and they are as inseparable from man's life on earth as is his breathing.

The power of all worlds is the power of nature.

The presence of nature comprehends

all the vast universe of matter and spirit too.

The wisdom of nature is the manifestation of all intelligence, and the yet *un*-manifest fountain of all knowledge, to be developed for man in his progression.

To question the justice and righteousness of nature, is to question the justice and righteousness of God.

The triune attributes of spontaneous nature — namely, unmeasured power, unmeasured presence, unmeasured wisdom — present to man the idea of God.

The whole embodiment is held and continued by inherent love.

"God is love."

The invisible spirit of the universe is the spirit of God.

"God is spirit."

The whole world, physically and spiritually, *is* God.

All nature is God.

All presence is God's presence; in the vastness of all created things, in suns, moons, and stars, in all the earth, and in all the divisions of the earth, in all nations, and in all neighborhoods, in all churches and in all prisons, in all families and in every human being, in every foot and hand and heart, God rules, God is.

Nowhere in all created nature has God a rival.

Nowhere in all the long-fought battles between right and wrong is there any antagonism to God.

"No law of God may be put off."

"No law of God can be broken."

God is not only the invisible spirit and wisdom of all nature, but is the manifest knowledge of all men, the presence of all things, and the power of all worlds.

Only one attribute of God has been yet made outwardly visible to the sight of man; namely, his presence.

And though man *sees* this attribute of God, with his physical eyes, everywhere before him, in everything, yet he swears it is not God he sees, unless what he sees be agreeable to his selfishness, unless it be what he considers good for his own present and future happiness, for his own earthly well-being, and his salvation after death.

But this denial of God in the visible attribute of his presence, this infidelity to God in all the warriors with sin, is necessary to the school of man's selfishness in which "No man shall see God and live."

Everything that exists is the immediate rule of God.

What is called the devil is the spirit of God in nature.

What is called divinity is the spirit of God in nature.

The manifestations of holiness that

support and foster "the love of things below," and the manifestations of sin that break and dissolve this love, and turn man's love "to things above," are the manifestations of God, are the manifestations of nature's spontaneous wisdom.

And though man does not yet know, or admit it, he is entirely subservient and passive to the perfect rulings of God, in every thought, act, and desire of his life.

All things earthly, all things heavenly, are spontaneously governed *for* man, not *by* man.

In sincerity and solemnity man credits his salvation, his happiness, and his misery to his *free moral agency*, believing and declaring that the conditions of his future life are made by his will.

How devoted, how earnest, man is to his belief and convictions! How real they seem to be!

How devoted, how earnest, childhood is to the playthings of the nursery! How real they are! But they are all given up for manhood's sterner callings, for the objects of maturer life. Spontaneous nature makes physical childhood with its toys that seem real; and spontaneous nature makes spiritual childhood, too, with its beliefs that seem real.

The thinking, feeling, longing, progressing soul is held in perfect control by the hand of destiny, by the wisdom, goodness, and love of God, by the same power and wisdom that holds the starry worlds we see revolve and re-revolve in silent melody.

When, in the far-off future, man reads the record of his past, every deed of good and evil, he will find not one jot of credit given to himself for the cast and character of human life, for the elevation of man to heaven, for his work

of free moral agency. He will find that wisdom has guided him, chastisement has schooled him, sin has borne him onward.

No sin is committed by man's volition; but all sin is committed in man's blindness, — blindness that is sufficient to conceal the pain it brings until it is brought.

Nature hangs this veil of blindness between the act of sin and its consequences. Were it not so, no man could be made to sin.

Nature's power is so certain over every act of man, so perfect and inevitable in its rulings, that not one sin was ever committed that could have been avoided.

No one loves death or sin, pain and sorrow, which lead to death.

As certain as sin is committed, pain is suffered; and as certain as sin is pursued, death is overtaken.

To get from the past and the present

condition of human development, sin must be, and pain must be endured.

We have been taught that sins were produced by the attraction of outward things, while the cause of all sins is in the attraction of invisible things, and the repulsion of outer things.

How little man yet knows of the invisible demands of his spiritual being!

How little he knows of the purposes of wisdom that shape human life and destiny!

How spontaneous are all the desires of life, and how quickly desires serve the soul, and command and govern human actions!

Hatred and love are both spontaneous, both natural, both superior to merit and demerit.

A sentinel of wisdom stands by every act of love, however good or bad, — by every act of hatred, however good or bad.

As certain as rivers are made to run in their channels by the power of gravitation, so certain are men made to run the courses of their sinful lives by the power of nature, by the attraction of divine love, that ever draws them onward.

When a river runs high and full and fast, it mars the beauty of its green and mossy banks. It leaves behind, in the sand and soil of earth, the traces of its rapid course.

So it is of the soul. When it runs high and full and fast in its progression, moved by the occult powers of nature, that ever draw it, its rapid progress mars the beauty of the green and mossy banks of virtue, leaving behind the tracks of human progress, which man calls sin.

Man has no more power to prevent the sins incident to his earthly life, by preaching, praying, resisting, than the

murmurings of rivers have to prevent their running.

All preaching for the salvation of souls has no more to do with shaping their future destiny than the sound of waterfalls has to do in directing the course of the running, falling stream.

Preaching and sinning are, in point of merit, identical.

The sermon preached against another sermon that is said to be full of sin is just as full of sin, without the preacher's knowledge, as the sermon preached against.

The criticisms that will be hurled against the utterances of these pages to pronounce them demoralizing, destructive, dangerous, sinful, may be just as demoralizing, destructive, dangerous, and sinful, without the knowledge of the one who may criticise and denounce.

There is no less sin in the blamer than the blamed.

Bishops, priests, and deacons are just as blind and just as sinful as the sinners they preach to and pray for.

The poor slave that is whipped for doing wrong has not done a greater wrong than his master does in whipping him.

To deliberately murder a man by hanging is just as sinful as the murder for which the man was hung.

The acts and utterances of Christ that caused his crucifixion, the Jews called sinful; and who, in all the Christian world, does not call the act that crucified Christ an awful sin?

It is just as sinful to judge another as the deed is sinful for which another is judged.

"He that judgeth is guilty of the same offence judged."

In all human jurisdiction every act of punishment for crime is just as great a

sin as the crime for which punishment is inflicted.

Man admits that sins of ignorance are innocent.

Man has yet to learn, and yet to admit, that *all* sins which are committed are innocent, for all are in the inevitable rulings of God.

The most perfect beauty, and the highest glory of the earth, of earthly things, have not yet been marred and broken, injured and dissolved, by the merciless hand of sin, but they must be.

All the beauties, all the glories, all the lovely things of earth and time, are in the province of sin, for the future work of sin's destruction.

Nothing is created, in which the germ of sin does not inhere.

Virtue rests on earthly goodness, holiness on earthly glory. The germ of sin lies beneath them and supports them.

Man falls from virtue, and falls from holiness, because the foundation of both is only the sand of earth, because the element of sin is in both.

All goodness, all virtue, all holiness, earthly, sin will destroy.

This is the mission of sin. In the ordinance of nature, all earthly things must be dissolved, and sin only can do it.

Earth is not man's home. Nature removes him from the earth only by sin.

And thus it is, since goodness, virtue, and holiness are only to support earthly, selfish love, that Divine Wisdom has planted in them all the elements of sin, sufficient unto their total downfall and destruction; so that after man's schooling, earthly, his love may reach, and rest upon diviner, more abiding things than the dissolving forms of time.

Man does not recognize the sleeping

soul that dwells within him till aroused by the lashes of sin to this recognition.

Man has no love for spiritual life, for immortality, until sin breaks to pieces and destroys the earthly things on which his affections are set and fastened.

Sin and suffering are inseparable, and all suffering is the onward motion of the chariot of human progress, the motion being slow or rapid, as the sin and suffering is small or great.

The sin and suffering incident to the school of man's earthly progress is hell, all the hell there is for him.

He who does not graduate in this school before death will have these sufferings of hell after death till he does. So no one who escapes annihilation, can escape a passage through a literal hell in time, or after, can escape the suffering that must be consequent to the death of self-love and physical love, which sin alone produces.

There is a lesson in every sin for each one to learn.

The pain of every sin is a labor-throe that gives birth to more of the light and love of heaven.

Paul says, —

"He that hath suffered in the flesh hath ceased from sin."

Self-righteousness often dethrones itself by committing the very sin it frowns upon.

Nothing but sin can break the back-bone of self-righteousness.

To come to Christ, is to come *down* through the school of earthly progression, in sin, to where Christ stood, one foot on earth, and one on the sea of unseen life, on the verges of time and eternity, where man lets go of matter, and takes hold of spirit.

It is better to endure the sin of murder by sympathy with and forgiveness for

the murderer than to commit the same deed by punishing him, and the same of all crimes.

Paul says, —

"Let no man suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters."

So long as man needs the sufferings of sin, so long will nature make him desire to war with and commit it.

There will come a time in man's future existence when he will thank God for the use of sin's ordeals. When this shall be, man will have come to Christ, and will need the curses of sin no more.

It matters little whether a man proclaim himself a sinner, or a renouncer of sin, for wisdom is faithful to the end of scourging every one with sin's ordeals.

One man sins in one way, another man sins in another way.

All men sin, and the demerit of the

greater sins of one, and the merit of the lesser sins of another, was, to Christ, so palpably insignificant that he said, —

"Judge not."

Judgment is only comparison.

The great distinctions made between the holy and the wicked are only pretence and disguise, that cover up the sins of the holy, while the sinner's sins without these are more visible.

Blame and condemnation cease as spiritual sight increases.

The woe of sin opens the sight to the beauty of the sinner's soul.

All hatred, disapproval, selfishness, and condemnation are in the exercise of sin. Admiration, commendation, universal approval, unselfish love, make up the reward given to the graduate from the schoolhouse of sin.

The man who hates intensely, who disapproves largely, and who wars with sin valiantly has the sufferings of many sins

yet to endure in his experiences. He has awful hours of agony yet to pass through, before he comes to the gates of heaven.

By the natural, spontaneous development of man, there is a depth of consciousness reached by experience in sin, where blame and condemnation cease, where the spirit of revenge dies, where the lamp of hatred goes out, where the soul turns upon itself, and in the language of the returned prodigal, says, —

"Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son."

Sin leads to the valley of humility, where every one must come for clearer sight and knowledge of spiritual things, to see spirits as Christ saw them, and feel the pulses of human hearts, in sympathy, as he felt them.

Sin leads to the foot of the cross of Christ, where all earthly love must be laid a sacrifice.

Sin leads to the manhood of liberality, where bigotry dies, and self-righteousness fades into the darkness of forgetfulness.

Sin leads to wisdom's ways, on and on to the paths of pleasantness and peace, on to "my Father's house, where there is bread enough and to spare."

And yet how the great tide of human life struggles against it, vainly thinking that this opposition may lessen, if not destroy it, while all the evils in man's earthly life, that he struggles against and tries to avoid, though unknown to him, are indispensable means to carry him to the haven he longs for.

Every regret is the fruit of involuntary sin; every pain is the consequence of sin in disguise, and every effort in goodness is but an armistice of sin.

When sin has done its last, its direst work, and its lamentations have gone up to the gates of heaven, heaven is gained.

VII.

"RESIST NOT EVIL."

CHAPTER VII.

A LECTURE, — "RESIST NOT EVIL."

MILLIONS of sermons and lectures have been preached and printed for the suppression and abolition of evil.

A vast amount of time, treasure, and effort have been spent to lessen and avert the dangers of evil, by resisting it.

An awful sum of punishment has been dealt out to poor human beings, by human hands, to crush and destroy the monster called evil.

In the schoolhouse, in the meeting-house, in the state-house, in the court-house, in the senate-chamber, and on the social hearth, the laws and commands to resist evil have been taught and enforced.

And after all these efforts, after all the persistent and unceasing wars that man has fought with evil, it stalks up and down the earth in a sort of supreme majesty, triumphant over all its opposing armies.

What is called evil is hateful in its consequences to every one, and all men would like to have it lessened and abolished, if it were possible.

Man may preach and write, legislate, war, and talk against it, till the hairs of his head shall all be numbered, and the amount of evil in the world shall in no wise be lessened thereby.

Man may inflict punishment for evil, administer the penalties of his own laws, and in every act resist evil, and still it is not lessened or abolished.

But all preaching, writing, legislative and executive acts, all individual, social, and political efforts for the banishment

of evil by command, law, or force, only inflame and intensify its real existence.

All that resist evil strengthen and support it.

Enough time, effort, and money have been spent in carrying on this war with evil to warrant the affirmation that *evil never can be lessened by resisting it.*

He who blows against the wind to stop its blowing only produces the thing he tries to stop. So he who wars with sin makes *more* of that which he tries to lessen. He who preaches in eloquence against the evils of the world only fans the fires of evil, which burn all the brighter for it.

Man has been externally forced to the conviction that evil could only be destroyed by its resistance, and this superficial, childish conviction is rife everywhere, with almost everybody.

But the hell of conflict and suffering

that has been brought upon the world in consequence of this government, the resistance of evil, has been necessary to the earthly conditions of its reign.

So the governments of force, the triumphant reign of sin, the Church, the State, and the whole world of sinners, have all been true to the inexorable but painful demands of the world's condition, which make the resistance of evil, and which also create and continue it.

This general effort in all ages to lessen the evils of the world by resistance is of man's invention; it ever has been and ever will be rewarded by signal failure.

The Church stands foremost in the war against evil, whereby it has left the foundation stone of Christianity *out*, and built its superstructure, *not* on the foundation of Christ, but on man's devices; namely, on a deadly enmity to sin. It will totter and fall.

There is a sentence of three words that contains, in germ, a code of law for the perfect government of all men, and for the perfect abolition of all the inharmonies of the world. These three words were uttered by Christ on a mountain near Jerusalem, more than eighteen hundred years ago, and contain more originality that may be turned to practical use than all the originality since propounded in morality and religion; namely, "*Resist not evil.*"

So new, strange, and original is this utterance, that no one has ever yet accepted and adopted it as a rule of action.

When the time comes, this precept will dissolve the present governments of the world, and set up spontaneously a new government that will need no human legislature or executive, no state-houses, no prison-houses, no churches to keep

sinners from being sinners, and to keep those who are miraculously without sin out of its dangers.

This precept, the Church has virtually cast aside as inexplicable, the State as unsafe, society as dangerous, and men have shrunk before its awful grandeur in the blindness of ignorance. Commentators have tried all ways to solve this enigma.

Infidelity has sworn that it was a plain but stupid lie.

All who feel superior to the culprit have pushed aside these words of Christ as Utopian, unsafe, enigmatical, unsound, wild, unmeaning, dangerous, and devilish for practical adoption.

Go to the deepest degradation, which is the stanchest humility, and there this precept unfolds its awful grandeur first, while on the summit of earthly glory it will be last recognized. It is a complete

code of law for the new government of the whole world, which the present and coming revolution may begin to institute.

But one on earth has yet tried and practically lived under this government, and that was its propounder, Christ. He meekly bowed to the administration of this government, and in consequence, behold and see the power by which he moves the devotion of the world, the hearts of the people.

All men, great and small, all governments, great and small, have astutely defied evil, whereby they have deified it, and their power for future use and goodness has been thereby shortened, cut off, and will be forgotten.

He who wars with sin leaves nothing lovely in his earthly tracks.

The great feature that signalized Christ and the government he propounded was *love* instead of *hatred*, *charity* instead of *revenge*.

The great feature that keeps the Church and the State separate from, and outwardly at war with, Christ and the glad tidings he brought the world, is *hatred* for the sinner instead of *love; revenge* for evil deeds instead of *charity.*

No body of men has ever yet dared to adopt the government of Christ.

Here and there may have been some poor wanderer through life's sorrows, who has declared himself willing to do as Christ said and did; but whoever has done this, the people have called crazy, and he has been made an outcast and a beggar.

Men will not willingly venture this vast revolution in the government of the world, but the spiritual world will produce it.

The present practices and government of the churches will be abandoned before the members of churches can do the

deeds that Christ said should follow a belief in him; namely, —

"And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Not one of these evidences of a belief in Christ can now be found in the churches.

One man with forgiveness shall conquer more than a thousand men with force.

Ten thousand men in the battle-field are now less powerful to influence and move the pulsations of the world than shall be the generous forgiveness and sympathy of one man.

A standing army of one hundred thou-

sand men, in the panoply of war, for the protection of our country, will be less powerful to guard its safety than ten manly men, doing as they would be done by.

And the latter shall cause no blood, no tears to flow, no sacrifice of treasure, no sacrifice of physical life, no agony, no crime, no sorrow; while it is the work of the former to do all these.

It is non-forgiveness and hatred that make a nation trust its safety in the uncertain power of murderous men and murderous arms.

Recrimination is of earth and hell, and adds nothing to fill the measure of goodness in this earthly world.

Treat the culprit with the liberality and kindness that we treat our nearest and dearest friends; treat him as we treat ourselves, and he will return such treatment with a heart overflowing with gratitude and thanksgiving.

Substitute for the laws and commands of force, resistance, and hatred, "*resist not evil*," and there will be no incentive for enmity, no need of prisons, no call for human bloodshed; the sorrow and the bondage and the suffering that now are, will be averted, and the *wicked*, as men call them, instead of being educated in the school of resistance, cruelty, and hatred, will become proficient scholars in the school of manhood, will become worthy citizens in the Empire of love, where Christ is yet the Emperor.

Plant the seeds of charity in the gardens of Humanity, cultivate them, or let them grow spontaneously, and they will spring up and bear fruit that men will love better than the bitter fruit of Human Law.

Charity is void of the resistance of evil.

Charity is liberality; it is the wide world above collision.

All the resistance of evil is bound up in the bundle of self-righteousness.

Take all the self-righteousness from the earth, and send it to the flames of hell to be burned up, and then look abroad for the resistance of evil, and you will find none.

Men resist what they call evil in others, not in themselves.

Man must and does hold himself superior to that which he wars with.

That life has thorns as well as flowers, and that the thorns are as necessary as the flowers, man may not deny. The flowers are ready to be picked, the thorns are not.

Then why not pick the flowers and leave the thorns? The warring hand of man strikes at the thorns and leaves the flowers.

The forgiving hand picks the flowers and leaves the thorns. Strike the thorns,

and man's blood runs out; pick the flowers, and the air is perfumed all around. Every thorn of earth, it may be, contains in germ a sweeter flower yet to bloom in heaven; and if it is so, why swear vengeance on the thorn? Let it grow and bloom for heaven.

To resist not evil, is to gather the flowers of life; to resist evil, is to war with the thorns that grow upon the same tree with the flowers.

In the laws of force there are no flowers to make life lovely, we are all wounded by the thorns.

There is not a single flower of intuitive truth in the whole dominion of resisting evil.

From Christ we get the garden seed of non-resistance, of passiveness, of amiableness and kindness, which, when planted, shall bear the beautiful flower of love.

No one has planted it, or thinks it worthy to be planted in a garden of the earth.

The flower-gardens of the civilized world, moral and religious, are filled with self-righteousness, revenge, hatred, and non-forgiveness.

These are only the thorns and thistles, the rank and bitter weeds in the garden of humanity, that take the place of and overrun the sweet flowers of love and charity which are to bloom in the garden of Christ and Christianity.

Christ spiritually is to me a magnificent reality, — a reality which all in the progress of the soul must come unto.

I kneel before him in worshipful admiration, and in the unclouded atmosphere of real affection *I love Christ.*

His flesh and blood are material emblems I care not for. His Godship may be the Godship of *all* who come to his development. He says, —

"I am the vine and ye are the branches."

"Where I am there shall my servant be also."

I cannot see why the claim of Christ's *spiritual* conception may not be real.

For no conception of life can be without the special interposition of spiritual intelligence.

The Christian Church earthly, and the whole world of sinners are, outwardly, equally at war, and ever have been, with the fundamental precepts of the Christian religion.

All reformers, hitherto, have paddled, and are paddling in the same muddy waters of materialism; namely, the resistance of evil.

The Christian Church and the whole world of Christ's sinners, all live in Christ, but live asleep to the real use and grandeur of his spiritual teachings.

All men in the Church, in the State, and in the prison, alike are actively awake to the gospel of resistance, which is not the gospel of Christ, but is the gospel of evil. And this gospel has been virtually promulgated in all the religions of civilization, and in all the legislations of men.

Churches, legislatures, and conventions have never yet lessened evil, but each has been a *benefit and support* to it.

The Christian Church has not recognized the precepts and practices, the life and the spirit of Christ, as the foundation on which it has reared its superstructure of religion and morality.

It professes and claims to have done so, and it has done the best that it could; while, in its practices, it has religiously, morally, and politically, but unwittingly, acted in direct opposition to the gospel of Christ.

It has done the best that the condition of man's progression would allow. The Church has been sincere and true to its place and time; it has filled and fulfilled its mission; it has done its fragmentary work in the grand purpose of Divine Ruling.

Every precept that Christ has given to the world is an invitation of love, is significantly a law that resists not evil, is a law of attraction. Every law that man has made is a law for the resistance of evil, is a law of repulsion.

For the reason of the courses that Christ pursued, he is remembered to-day in the deep and sacred affection of every human heart.

Had Christ been a warrior with the devil, or, in other words, had he preached and practised the resistance of evil, his memory would have fallen into oblivion with the dissolution of his flesh and blood.

Nothing yet stands before the world superior to the precepts of Christ, the whole drift of which are for the forgiveness of sin and the non-resistance of evil.

And it is this which made a character for Christ that all men admire and love. It makes him worthy to be called God, till man shall know a God superior to him.

And when the Church of Christ shall have existence on the earth, this feature alone, of forgiveness, of non-resistance to evil, will signalize it.

In no way did Christ resist evil for the safety of himself or for the safety of others.

In no case did he advise or cause a sinner, a man, or a woman to be punished, to be imprisoned, to be wounded, to be executed, for their sins.

The law of Christ was and is a new

law to the world, yet unpractised, yet unadopted.

It is a law that pays no penalties at the hand of men for human wrongs.

But it is a law yet to be adopted, that is infinitely more powerful to the end of human security and blessedness than are the laws of justice in the meeting-houses and state-houses.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

LIBRARY OF CONGRESS
0 029 794 928 7